
A
RATIONALLE
upon the
BOOK
OF
Common Prayer
of the
CHURCH of ENGLAND.



LONDON,
Are to be sold by *T. Garthwait* at the
little North door of *S. Pauls*. 1655.

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The Compilers of
The Common-Prayer Book of
the Church of *England* (as now
it is) were

CRANMER, Arch-Bish. of *Cant.*

GOODRICK, Bishop of *Ely.*

SKIP, Bishop of *Hereford.*

THIRLBY, Bishop of *Westminst.*

DAY, Bishop of *Chichester*

HOLBECK, Bishop of *Lincoln.*

RIDLEY, Bishop of *Rocheſter.*

Doctor

TAYLOR, Dean of *Lincoln.*

HEYNES, Dean of *Exeter.*

REDMAN, Dean of *Westminster*

COX, K. EDWARDS Almoner.

(M. Robinson Arch-Deac. of *Leiceſt.*

Menſe Maio 1549.

Anno regni Edwardi Sexti tertio.

Hardly can the pride of thoſe men that ſtudy
Novelties, allow former times any ſhare or
degree of Wiſdom or Godlineſs K. CHARLS
*Meditat. 16. upon the Ordinance againſt Book of
Common Prayer.*

The Commission of the Peace for the County of ...

Whereas the Commission of the Peace for the County of ...

And whereas the Commission of the Peace for the County of ...

And whereas the Commission of the Peace for the County of ...

And whereas the Commission of the Peace for the County of ...



The Preface.



He present Age pre-
tends so great Love
to *Reason*, that, this
RATIONALE may even for
its *Name*, hope for acceptati-
on, which it will the sooner
have, if the Reader know,
that the Author vents it not
for a full and just, much less
a publick and authentick
Piece, but as his own pri-
vate Essay. (wholy submit-
ted to the censure of our
Holy Mother *The Church*,

The Preface.

and the Reverend Fathers of the same, and) composed on purpose to keep some from moving that way, which, it is feared, some will say, it leads to. The Authors designe was not, by *Rhetorick* first to Court the *Affections*, and then by their help, to carry the *understanding*. But quite contrary, by *Reason* to work upon the *Judgement*, and leave *that* to deal with the *affections*.

The Poor *Liturgie* suffers from two extremes, one sort sayes, it is old *superstitious Roman Dotage*. The other, it is *Schismatically New*. This
Book.

The Preface.

Book endeavours to shew particularly, what Bishop JEWEL. (Apol. p. 177.) says in general. 1 *That it is agreeable to Primitive usage, and so, not Novel.* 2 *THAT IT IS A REASONABLE SERVICE, and so, not superstitious.* As for those that love it, and suffer for the love of it, this will shew them *Reasons*, why they should suffer on, and love it still more and more. To end, if the Reader will cast his Eye upon the sad Confusions in point of prayer, (wherein are such contradictions made, as God Almighty cannot grant) and lay them
as

The Preface.

as *Rubbish* under these *Fundamental Considerations*; First, How many *Set Forms* (of *Petition*, *Blessing*, and *Praise*) be recorded in the *Old and New Testament*, used both in the *Church Militant and Triumphant*; 2 How much of the *Leiturgie* is *very Scripture*; 3 How *Admirable* a *Thing Unity* *Unity* in *Time, Form, &c.* is; 4 How many millions of *poor souls* are in the *world*; *ignorant, infirm by nature, age, accidents, (as blindness, deafness, loss of speech, &c.)* which respectively may receive help by *Set Forms*, but cannot so well (or not
at

The Preface.

at all) by extemporary voluntary effusions, and then upon all these will build what he reads in this Book ; he will, if not be convinced to joyn in Communion with, yet perhaps be so sweetned, as more readily to pardon those, who still abiding in their former Judgements, and being more confirmed hereby, do use THE ANTIENT FORM.

The

[illegible]



A Short
RATIONALE
 upon the
 English COMMON-PRAYER-BOOK.

THe COMMON-PRAYER-BOOK contains in it many holy Offices of the Church : As Prayers, Confession of Faith, holy Hymns, Divine Lessons, Priestly Absolutions and Benedictions : all which are *set* and prescribed, not left to private mens fancies to make or alter ; so was it of old ordained CON. CARTHAG. Can. 106. [It is ordained that the Prayers, Prefaces, Impositions of hands w^{ch} are confirmed by the Synod be observed, and used by all men.] These and no other. So is our *English*, Can. 13. The COUNCIL of MILEVIS gives the reason of this Constitution, Can. 12. [Lest through ignorance or carelessness any
 B thing

thing contrary to the Faith should be vented or uttered before God, or offered up to him in the Church.]

And as these Offices are set and prescribed, so are they moreover appointed to be *one* and the same throughout the whole National Church. So was it of old ordained, CON. TOLETAN. i. i. c. 3. [That all Governours of Churches and their people should observe *one* and the same rite and order of service, which they knew to be appointed in the Metropolitane See.] The same is ordered CONC. BRACCAR. i Can. 19. This for Conformities sake, that according to divine Canon *Rom. 15. 6. We may with one minde and one mouth glorifie God.*

Of the Mattins, or Morning Service,

V Vhich is to be said every day in the Morning, as the Evening Service every day in the Evening; See the end of the Preface to the Service-Book

Book. So was it ordered in S. *Chrysostom's* time, as you may see in his 6th Hom. upon the second chapter of the first Epistle to *Tim.*

The *Mattins* & *Evensong* begin with one sentence of holy Scripture, after w^{ch} follows the *Exhortation*, declaring to the people, the end of their publick meeting: Namely, [*To confesse their sins, to render thanks to God, to set forth his praise, to hear his holy word, and to ask those things that be necessary both for body and soul.*] All this is to prepare their hearts (which it does most excellently) to the performance of these holy duties with devotion, according to the counsel of *Ecclus.* 18.23. *Before thou prayest, prepare thine heart, and be not as one that tempteth God.* To which agrees that of *Ecclesiastes* 5.1. *Be not hasty to utter any thing before God, but consider that he is in heaven, and thou upon earth.*

The Priest and people, being thus prepared, make their **CONFESSION**, which is to be done with [*an humble voice,*] as it is in the *Exhortation*. Our Churches direction in this particular, is grave and conform to ancient rules. The

sixt Counc. of CONSTAN. Can. 75. forbids all disorderly and rude vociferation in the execution of Holy Services; and S. Cyprian *de orat. Dominica* advises thus: [Let our speech and voice in prayer be with Discipline, still and modest: Let us consider that we stand in the presence of God, who is to be pleas'd both with the habit and posture of our body, and manner of our speech: for as it is a part of impudence to be lowd and clamorous; so on the contrary, it becomes modesty to pray with an humble voice.]

We begin our Service with Confession of Sins, and that very orderly. For before we beg any thing els, or offer up any praise or Lauds to God, it is fit we should confesse, and beg pardon of our sins, which hinder Gods acceptance of our Services, *Psal. 66.16. If I regard iniquity with mine heart, the Lord will not hear me.*

Next follows the ABSOLUTION to be pronounced by the Priest alone, *standing*. For though the Rubrick here does not appoint this posture, yet it is to be supposed in reason, that he is to do it here, as he is to do it in other places of the

the Service. And in the Rubrick after the general Confession at the Communion, the Bishop or Priest is ordered to pronounce the Absolution standing. Besides, reason teaches, That Acts of Authority, are not to be done kneeling, but standing rather. And this Absolution is an Act of Authority, by vertue of a **Power and Commandment** of God to his Ministers, as it is in the Preface of this Absolution.] And as we read *S. Joh. 20. Whafesoeuer sins ye remit, they are remitted.* And if our Confession be serious and hearty, this Absolution is effectual, as if God did pronounce it from Heaven. So sayes the Confession of *Saxony and Bohemia*; and so sayes the *Augustan Confession*, and which is more, so sayes *S. Chrysost.* in his fift Hom. upon *Esay*. [Heaven waits and expects the Priests sentence here on Earth; the Lord follows the servant, and what the servant rightly bindes or looses, here in Earth, that the Lord confirms in Heaven.] The same sayes *S. Gregory* Hom. 26. upon the Gospels. [The Apostles, (and in them all Priests) were made Gods Vicegerents here on earth in his

Name and stead to retain or remit sins.]
S. Augustine and *Cyprian*, and generally Antiquity saies the same ; so does our Church in many places , particularly in the form of Absolution for the sick : but above all, holy Scripture is clear, *S. John 20.23. Whose so ever sins ye remit, they are remitted unto them.* When the Priest absolves, God absolves, if we be truly penitent. Now this remission of sins granted here to the Priest , to which God hath promised a confirmation in heaven , is not the Act of Preaching or Baptizing ; for both these powers were given to the Apostles, before this grant was made by Christ : as you may see, *S. Matth. 10. 7. As ye go preach, saying, &c.* And *S. John 4.2.* Though Jesus baptized not but his Disciples, both which, preach, and baptize, they did you see before our Saviours Resurrection. But this power of remitting sinnes mentioned *S. John 20.* was not granted (though promised, *S. Matth. 16.19.*) till Now, that is, after the Resurrection. As appears first by the ceremony of *Breathing* , signifying that then it was given : And secondly,
by

by the word *Receive*, used in that place, Verse 22. which he could not properly have used, if they had been endued with this power before. Therefore the power of Remitting, which here God authorizes, and promises certain assistance to, is neither Preaching nor Baptizing, but some other way of Remitting, namely that which the Church calls Absolution. And if it be so, then to doubt of the effect of it (supposing we be truly penitent, and such as God will pardon) is to question the truth of God: and he that under pretence of reverence to God denies or despises this power, does injury to God in slighting his Commission, and is no better then a *Novatian*, sayes *S. Ambrose, L. I. de Pœnit. cap. 2.*

The LORDS PRAYER.

THEN follows the LORDS PRAYER.

After Confession and Pardon, we may look up to heaven with an holy boldnesse, and call God Father.

The universal Church of Christ did ever begin and end all her services with this prayer, this being the Founda-

tion upon which all other prayers should be built, therefore we begin with it: & it being the perfection of all prayer, therefore we conclude our prayers with it. *S. Augustine ep. 59.* Let no man therefore quarrel with the Churches frequent use of the Lords Prayer, for the Church Catholick ever did the same. Besides, if we hope to have our prayers accepted of the Father onely for his Sons sake, why should we not hope to have them most speedily accepted, when they are offered up in his 'ons own words?

Because without Gods grace we can do nothing, and because the Devil is then most busie to hinder us, when we are most desirously bent to serve God: therefore follow immediatly those short and passionate ejaculations, **O Lord open thou our lips. O God make speed to save us.**

The DOXOLOGY follows. **Glorie be to the Father, &c.** Then the *Hallelujah* or **Praise ye the Lord**; of which *S. Aug.* sayes, [There is nothing that more soundly delights, then the praise of God, and a continual *Hallelujah*.]

Come let us sing unto the Lord.

THis is call'd the Invitatory; because in this holy Hymn, we mutually invite and call upon one another to fall down and worship God, now we are come before his presence: and needful it is that the Church should call upon us for this duty, for most of us forget the Psalmists counsel, *Psal. 96. 7. To ascribe unto the Lord the honour due unto his Name*: into his courts we come, before the presence of the Lord of the whole earth, and forget to worship him in the beauty of holinesse.

The Psalms.

THE PSALMS follow, which the Church appoints to be read over every moneth, that her children may be thoroughly acquainted with this rich treasure of Prayers and Praises, and by a frequent exercise of holy Davids devotions.

votions, may come to holy *Dauids* temper, who was a man after Gods own heart. And this was the ancient practise *Chrys. Hom. 6. De pœnit.* [*In the Churches Vigils the first, the midst, and the last, is David: In the Morning, Dauids Psalms are sought for, and the first, the midst, and the last is David. Hier. in Epitap. Paulæ. [In the morning, at the third, sixth, and ninth hour; in the evening and midnight Dauids Psalmes are sung over in order, and no man is suffered to be ignorant of Dauids Psalms.]*

These Psalmes we sing or say by course, The Priest one verse, and the People another; or else one side of the Quire one verse, and the other side another: and that for these reasons.

First, that we may thus in a holy emulation contend, who shall serve God most affectionately, which our LORD seeing and hearing, is not a little pleas'd. *Tertul. l. 2. ad uxor.*

Secondly, that one relieving another we may not grow weary of our service. *S. Aug. l. conf. 9. c. 7.*

When we say or sing these Psalmes, we are wont to stand, by the erection of our
bodies

bodies, expressing the elevatiō or lifting up of our souls to God, while we are serving him in these holy employments.

At the end of every Psalm, and of all the Hymns, (except TE DEUM, which because it is nothing else almost, but this, Glory be to the Father, &c. enlarg'd, hath not this Doxology added) we say or sing, *Glory be to the Father, and to the Son, and to the holy Ghost*; w^{ch} was the use of the ancient Church, never quarrell'd at by any till *Arrius*, who, being prest with this usage as an argument against his heresie of making the Son inferiour to the Father, laboured to corrupt this Versicle, saying, [*Glory be to the Father by the Son, in the holy Ghost. Theodoret, hist. l. 2. c. 24.*] The Church on the contrary was careful to maintain the ancient usage, adding on purpose against *Arrius*, As it was in the beginning, is now, and ever shall be, *Conc. Vas. can. 7.* Now if this joyful Hymn of Glory, have any use in the Church of God, can we place it more fitly, then where now it serves as a close, and conclusion to Psalms and Hymns, whose proper subject, and almost

most onely matter, is a dutiful acknowledgement of Gods excellency and glory by occasion of special effects?

Lessons.

After the *Psalms* follow two LESSONS; one out of the Old Testament, another out of the New. This was the ancient custome of all the Churches in Egypt, *Cassian. l. 2. cap. 4.* who sayes it was not taught by men, but from heaven by the ministry of Angels.

A wise constitution of the Church it is, thus to mingle services of several sorts, to keep us from wearisomenesse. For whereas devout prayer is joyned with a vehement intention of the inferior powers of the soul, which cannot therein continue long without pain, therefore holy Church interposes still somewhat for the higher part of the minde, the understanding, to work upon, that both being kept in continual exercise with variety, neither might feel any wearinesse, and yet each be a spur to other. For Prayer kindles our desire

to behold God by speculation; and the minde delighted with that speculation, takes every where new inflammations to pray; the riches of the mysteries of heavenly wisdom continually stirring up in us correspondent desires to them; so that he which prayes in due sort, is thereby made the more attentive to hear, and he which hears, the more earnest to pray.

For the *choice* of these Lessons and their order, holy Church observes a several course.

For the *ordinary* Morning and Evening prayers she observes onely this: to begin at the beginning of the year with *Genesis* for the first Lesson, and *S. Matthew* for the second in the morning: and *Genesis* again for the first, and *S. Paul* to the *Romans* for the second Lesson at even, and so continues on (leaving out some Chapters, which she thinks lesse profitable to the people) till the books be read over. Onely in this she alters the order of the books, not reading the prophet *Esay*, till all the rest of the books be done: Because the prophet *Esay* being the most Evangelical

cal prophet, most plainly prophesying of Christ, is reserved to be read a little before ADVENT.

For *Sundayes* somewhat another course is observed; for then *Genesis* is begun to be read upon *Septuagesima Sunday*; because then begins the holy time of penance and mortification, to which *Genesis* is thought to suit best, because that treats of our misery by the fall of *Adam*, and of Gods severe judgement upon the world for sin: Then we read forward the books as they lie in order, yet not all the books, but onely some choice Lessons out of them. And if any Sunday be, as they call it a *priviledged day*; that is, if it hath the history of it expressed in Scripture, such as *Easter*, *Whitsunday*, &c. then there are peculiar and proper Lessons appointed for it.

For *Saints dayes* we observe another order: for upon them (except such of them as are especially recorded in Scripture, & have proper Lessons) the Church appoints Lessons out of the morall books, such as *Proverbs*, *Ecclesiastes*, *Ecclesiasticus*, and *Wisdom*, for first Lessons, and goes on in her ordinary second Lessons.

After

After the Lessons are appointed HYMNS. After the Morning first Lesson, *Te Deum*, *We praise thee O God,* or [*O all ye works of the Lord,* &c. called *Benedicite*. The first of which [*We praise thee O God, &c.*] was, as is credibly reported, fram'd miraculously by S. *Ambrose*, and S. *Augustine* at his baptism, and hath been in much esteem in the Church ever since, and so hath that other. [*O all ye works of the Lord,*] in the which, the whole Creation praises God together. *Con. Tole-tan. 4. c. 13.* After the second Lesson at Morning Prayer is appointed Blessed be the Lord God of Israel call'd *Benedictus*, or, *O be ioyful in the Lord*, call'd *Jubilate*.

After the Evening Lessons are appointed *Magnificat*, or *My soul doth magnifie the Lord*; and *Nunc dimittis*, *Lord now lettest thou thy servant depart in peace*: or else two *Psalms*. And very fitly doth the Church appoint sacred Hymns after the Lessons: For who is there, that, hearing God speak from heaven to him for his souls health, can do lesse then rise up and praise him?

and

and what Hymns can be fitter to praise God with for our salvation, then those which were the first gratulations, wherewith our Saviour was entertained into the world? And such are these. Yet as fit as they are, some have quarrell'd at them, especially at *Magnificat*, [*My soul doth magnifie the Lord,*] and *Nunc Dimittis*, [*or, Lord now lettest thou thy servant depart in peace.*] The Objections are these: that the first of these was the Virgin *Maryes* hymne, for bearing Christ in her wombe: the latter old *Simeons*, for seeing and holding in his arms the blessed Babe: neither of which can be done by us now, and therefore neither can we say properly these hymns.

The answer may be, that bearing Christ in the wombe, suckling him, holding him in our arms, is not so great a blessing, as the laying up his holy word in our hearts. *S. Luke 11.27. by which Christ is formed in us, Gal. 4.19.* and so there is as much thanks to be returned to God, for this as for that: He that does the will of God taught in his word, may as well say, *My soul doth magnifie*

magnifie the Lord as the holy Virgin ; for Christ is form'd in him, as well as in the Virgins womb. S. Mat. 12. 50. Who-soever doth the will of my Father which is in heaven, the same is my brother, and sister, and mother. And why may not we after the reading of a part of the new Testament, say, Lord now lettest thou thy servant depart in peace, as well as old Simeon ? for in that Scripture by the eye of faith, we see that salvation which he then saw, and more clearly reveal'd. We have then the same reason to say it, that old Simeon had, and we should have the same spirit to say it with.

The APOSTLES CREED.

THE CREED followes, wherein we confesse that faith, which we have learnt from the holy Lessons, according to S. Paul, *Rom. 10. 10. With the heart man beleeves, and with the mouth Confession is made unto salvation.* By which we see, the saying of our Creed, or confessing of our faith before men in the Congregation is a high piece of our service of God, and requisite to our salvation as well as beleeving with our heart: For it is said there, v. 9. *[If we confesse*

confesse with our mouth, as well as if we beleeve with the heart, we shall be saved.

This Creed we are required to say *standing*, by this gesture signifying our Readiness to professe, & our Resolution to adhere and stand to this holy Faith.

The Lord be with you.

This form of the Priests salutation with the peoples *Answer*, And with thy spirit, the Eastern Church received from the Apostles, *Conc. Braccar. c. 21.* and such mutual salutations and prayers for each other, as this and those that next follow, where Priest and People interchangeably pray for one another, are excellent incentives and provocations to charity and love one of another.

Let us pray:

This is often used to call back our wandring thoughts, and awake our devotion, and there is none of us but must think it needful; For thoughts will be wandering, and devotion will abate, and scarce hold out to the prayers end, though it be a short one. That well said the old religious man, *There is nothing harder then to pray*

Lord have mercy upon us.

Christ

Christ have mercy, &c.

Lord have mercy, &c.

These *Kyries* or [*Lord have mercy upon us*] were used by all the Church Eastern and Western. CONC. VAS. c. 5. *Anno Dom.* 440. or thereabouts. Because the sweet and wholesome custom of saying *Kyrie eleison*, or *Lord have mercy upon us*, with great affection and compunction, hath been received into the whole Eastern, and most of the Western Church, *Therefore be it enacted that the same be used in our Churches, at Mattins, Evensong, and Communion Service.*]

Because there be three persons in the blessed Trinity, therefore we say

Lord have mercy.

Christ have mercy.

Lord have mercy.

After the *Lords Prayer* follow short **VERSICLES** and *Responds*. The Priest beginning and the people answering, contending in an holy æmulation who shall be most devout in these short but pithy ejaculations, or darts cast up to heaven. Such short ejaculations were much

much used by the devout brethren, w^{ch} S. *Augustine* commends as the most piercing kinde of prayer, *Epist.* 121. Such as these were, that of the *Leper*, S. *Mat.* 8.1. *Lord, if thou wilt thou canst make me clean:* and that of the *Disciples*, S. *Matth.* 8.24. *Master save us, we perish.* Short, but powerful, as you may see by our Saviours gracious acceptance of them.

The Priest when he begins these short prayers is directed by the Rubrick to **STAND.**

It is noted that the Priest in the holy offices is sometimes appointed to kneel, sometimes to stand. The reason of this, we shall here once for all enquire.

The Priest or Minister being a man of like infirmities with the rest of the Congregation, a sinner, and so standing in need of grace and pardon, as well as the rest, in all confession of sins, and penitential prayers, such as the Letany is, is directed to beg his pardon and grace upon his knees. He being moreover a Priest or Minister of the most high God, that hath received from him an office & authority, sometimes *stands,*
to

to signifie *that his office* and authority : which office of his may be considered, either in relation to God, or the people. As it relates to God, so he is Gods Embassadour, 2 Cor. 5.20. to whom is committed the *Ministry of Reconciliation*, in which respect he is to *teach, baptize, consecrate the holy Eucharist, blesse and absolve the penitent* ; and in all these acts of authority, which he does in the name and person of Christ, he is to *stand*.

As his office relates to the people, so he is in their stead, for them appointed by God to offer up gifts & sacrifices to God, particularly the sacrifice of praise and thanksgiving; together with their prayers; so we read, *Heb. 5. 1. Every high priest or priest (so the words are promiscuously used, Heb. 8. 3, 4) taken from among men, is ordained for men, or in their stead, in things pertaining to God to offer both gifts and sacrifices for sins.* Which definition of a Priest, belongs not onely to a Priest of the Law, but also to a Priest or Minister of the Gospel. For *S. Paul* frō this definition proves that our *Lord Christ*, who was after the order of *Melchisedeck*, not of *Aaron*, a Priest of the Gospel,

Gospel, not of the Law, ought not call himself, v. 5. but was *appointed by God*; & moreover, that he *ought to have gifts and sacrifices to offer*, Heb. 8. 3. *because every High Priest, or Priest, is ordained to offer gifts and sacrifices.* These arguments of *S. Paul* drawn from this definition are fallacious and unconcluding, unlesse this be the definition of a Gospel-Priest as well as a Legal. Seeing then that we must not conclude *S. Pauls* arguments to be unconcluding, we must grant, that the Ministers of the Gospel are appointed by God to offer up the sacrifices of prayers and praises of the Church for the people, thus to stand betwixt God and them, and to shew this his office, in these services he is directed to *stand*. By this we may see what advantage it is to the people, that their prayers are offered up by a Priest. For God having appointed him to this office, will certainly assist and accept his own constitution: and though the Minister be wicked, or undevout in his prayers, yet God, that will punish this neglect in himself, will certainly accept of his office for the people. Upon this
ground

ground probably it was, that God sent *Abimelech* to *Abraham* to pray for him, for he was a prophet. *Genesis* 20.7.

The COLLECTS follow, *One for the day, and two other* : whereof one is entit'led for Grace, the other for Peace : Then the Prayers for the *King* and *Bishops* and the whole Church ; which who so views well and considers, shall finde most pithy and pious.

Many reasons are given for the name Collect : but probably the true reason may be this, Because the peoples desires or petitions are collected into a short sum or form.

We end our Service with a BLESSING, which is to be pronounced by the Bishop, if he be present. This is order'd for the honour of the Bishops authority, *Heb. 7.7. Without contradiction the lesse is blessed of the greater.*

Therefore blessing being an act of Authority, the Bishop ought not to be blest by the priest, but the Priest by the Bishop.

This

This blessing of the Bishop or Priest was so highly esteem'd in the Primitive times, that none durst go out of the Church till they had received it, according to the *Councils of Agatha Can. 31.* in the year 472. and *Orleance the third, Can. 22.*

And when they received it, they did it *knéeing or bowing down their heads.* And the Deacon, to prepare them to it, was wont to call out immediately before the time of the Blessing in such words as these, *Bow down your selves to the Blessing, Chrysost. Liturg.* The *Jews* received it after the same manner, *Eccles. c. 50. v. 23.* When the service was finished, the high Priest went down, and lifted up his hands over the Congregation to give the blessing of the Lord with his lips, and they bowed down themselves to worship the Lord, that they might receive the Blessing from the Lord the most high. And doubtlesse did we consider the efficacy and vertue of this blessing of Priest or Bishop, we could do no lesse then they did. For it is God from heaven that blesses us by the mouth of his Minister. We have his word for it

Numbers

Numbers 6.22. And the Lord spake to Moses, saying, Speak to Aaron and his sons, saying, On this wise shall ye blesse the children of Israel. The Lord blesse thee, &c. And they shall put my name upon the children of Israel, and I will blesse them. And the same promise of Gods assistance, and ratifying the Priests Blessing we have in the Gospel, *S. Matth. 10.13. S. Luke 10 5.* where our Saviour charges his Apostles and Disciples that into whatsoever house they enter they should say, not pray; say with authority,, *Peace be to this house,* and (not if your prayers be fervent, or if they in the house joyn in prayer with you, but) *if the Son of Peace be there;* that is, if he that dwels in the house hinders not, nor resists your blessing, if he be a person capable of so much good as your blessing; (for this is signified by this Hebrew phrase, *Son of peace*) *your peace shall rest upon him:* but if he be not such a son of peace, *your blessing shall return to you again,* which it could not be said to do, unlesse vertue together with the blessing had gone out from them.

The *Evening Service* differs little or nothing from the Morning, and therefore what hath been said concerning the Morning office, may be applyed to that.

The LETANY.

L *Itany* in the Greek signifies an humble and earnest supplication. These Litanies were at first composed by the FATHERS of the Primitive Church, solemnly to be used, for the appeasing of Gods wrath in publick evils; and for the procuring of his mercy in common benefits. From their dayes they have been brought down to ours; and by our own Church brought to that absolute perfection both for matter and form, as not any Church besides can shew the like.

In the beginning it directs our *prayers* to the right object, the Glorious TRINITY. For necessary it is, that we should know whom we worship. Then
it

it proceeds to *Deprecations*, or prayers against evil: lastly, to *Petitions* for goods. In the *Deprecations*, as right method requires, we first pray against sin, then against punishment; because sin is the greatest evil. From all which we pray to be delivered by the holy actions and passions of CHRIST, the onely merits of all our good. The like good order is observed in our *Petitions* for good. First, we pray for the *Church Catholick*, the common mother of all Christians; then for *our own Church*, to which, next the Church Catholick, we owe the greatest observance and duty. And therein, in the first place for the principal members of it, in whose welfare the Churches peace chiefly consists. After this we pray particularly for those sorts of men that most especially need our prayers, such amongst others, as those whom the Law calls *miserable persons*.

The Letany is not one long continued prayer, but broken into many short and pithy ejaculations: that the intention and devotion which is most necessary in prayer, may not be dull'd, and vanish, as in a long prayer it is apt to

do; but be quickned and intended, by so many new and quick petitions; and the nearer to the end, the shorter and livelier it is, strengthening our devotions by raising in us an apprehension of our misery and distresse, ready, as it were, to sink and perish; and therefore crying out as the Disciples did, *Master save us we perish*: O Lamb of God hear us, O Christ hear us, Lord have mercy upon us. Such as these are the active, lively spirited prayers, *ὡς ἐσόμεθα*, which S. James mentions, and tells us *avail much*. S. James 5.16.

The Letany is appointed in the Rubrics to be read *Wednesdays* and *Fridays*, the dayes kept in the *Greek Church* more solemn Fasts, because the *Bridegroom* was then taken from us, being sold by *Iudas* on Wednesday, and murdered on Friday, *Epiphan. adr. Aërium*. And though our Church in imitation of the Western hath chang'd the Wednesday-fast to Saturday, yet in memory of the Eastern custom, she still appoints the Letany to be used upon Wednesday.

Friday was both in Greek Church and
Latine

Latine a Letany or Humiliation-day, and so is kept in ours: And whosoever loves to feast on that day rather than another, in that, holds not communion with the ancient Catholick Church, but with the *Turks*, who in contumely of Christ crucified, feast that day. *Chenit. in 3. prac.*

Of Holy-dayes.

Holy in Scripture phrase is all one with separate or set a part to God, and is opposed to common. *What God hath cleans'd, that call not thou common, Acts 10.15.* Holy dayes then are those which are taken out of common dayes, and separated to Gods holy service and worship, either by Gods own appointment, or by holy Churches Dedication. And these are either Fasting and Penitential dayes (for there is a holy Fast, *Joel 2.* as well as a holy Feast, *Nehem. 8.10.*) - such as are *Ash-Wednesday*, *Good-Friday*, and the whole week before *Easter* commonly call'd *Holy-week*,

week, which holy Church hath dedicated to Gods solemn worship, in religious fastings and prayers. Or else holy Festivals which are set apart to the solemn and religious commemoration of some eminent mercies & blessings of God. And amongst these Holy-dayes, some are higher dayes then other, in regard of the greatnesse of the blessing commemorated, and of the solemnity of the service appointed to them. So we read, *Lev. 23. 34. &c.* The Feast of *Tabernacles* was to continue seven dayes, but the *first* and the *eight* were the highest dayes, because then were the most solemn Assemblies.

This sanctification or setting apart of *Festival-dayes*, is a token of that thankfulness, and a part of that publick honour which we owe to God for admirable benefits; and these dayes or Feasts so set apart are of excellent use, being, as learned *Hooker* observes, the

1. Splendor and outward dignity of our Religion.

2. Forcible witnesses of ancient truth.

3. Pro-

3. Provocations to the exercise of all piety.

4. Shadows of our endlesse felicity in heaven.

5. On earth, everlasting records, teaching by the eye in a manner, whatsoever we beleewe.

And concerning particulars. As the *Jewes* had their *Sabbath*, which did continually bring to minde the former World finished by Creation; so the *Christian* Church hath her *Lords* dayes or *Sundays* to keep us in perpetual remembrance of a far better World begun by him, who came to restore all things to make Heaven and Earth new. The rest of the holy Festivals which we celebrate have relation all to one Head CHRIST. We begin therefore our Ecclesiastical year (as to some accounts, though not as to the order of our service) with the glorious *Annunciation* of his Birth by angelical message. Hereunto are added his blessed *Nativity* it self, the mystery of his *legal Circumcision*, the Testification of his true Incarnation by the *Purification* of his blessed Mother the Vir-

gin *Mary* : his glorious *Resurrection* and *Ascension* into Heaven, the admirable sending down of his *Spirit* upon his chosen.

Again, for as much as we know that *CHRIST* hath not onely been manifested *great in himself*, but *great in other his Saints also*; the days of whose departure out of this world are to the Church of *Christ*, as the birth & coronation-dayes of Kings or Emperours; therefore especial choice being made of the very flower of all occasions in this kinde, there are annual selected times to meditate of *Christ* glorified in *them*, which had the honour to suffer for his sake, before they had age and ability to know him, namely the blessed *Innocents*: glorified in them which knowing him as *S. Stephen*, had the sight of that before death, wherein to such acceptable death doth lead: glorified in those *Sages of the East*, that came from far to adore him, & were conducted by *strange light*: glorified in the second *Elias* of the World, sent before him to prepare his way: glorified in every of those *Apostles* whom it pleased him to use as founders of his kingdom
here :

here glorified in the Angels, as in *S. Michael*: glorified in all those happy souls that are already possesse of blisse.

Besides these, be four dayes heretofore annext to the Feasts of *Easter* and *Whitsunday*, by reason of a general Baptism usual at these two Feasts. These being the dayes which the Lord hath made glorious, *Let us rejoyce and be glad in them.* These dayes we keep not in a secret Calendar, taking thereby our private occasions as we list our selves, to think how much God hath done for all men: but they are chosen out to serve as publick memorials of such mercies, and are therefore clothed with those outward robes of holiness, whereby their difference from other dayes may be made sensible, having by holy Church a solemn Service appointed to them.

Part of which Service are the *Epistles* and *Gospels*: of which in the first place we shall discourse, because these are peculiar and proper to each several Holy-day, the rest of the Service for the most part being common to all.

Concerning these, two things are designed. C. 5. 1. To

1. To shew the Antiquity of them.
2. Their fitnessse for the day to which they belong, or the reason of their choice.

Concerning the Antiquity of *Epistles* and *Gospels*, it will be sufficient once for all, to shew that the use of them in the Christian Church was ancient. Concerning the antiquity of the dayes themselves, to which the *Epistles* and *Gospels* appertain, it will be fit to be more particular.

That the use of *Epistles* and *Gospels* peculiar to the severall Holy-dayes was ancient, appears first by ancient Liturgies: secondly by the testimony of the ancient Fathers. Let S. *AUGUSTINE* testifie for the Latine-Church, in his Preface to his Comment upon the *Epistle* of S. *Iohn*, and in his X. Sermon *De verb. Apost.* We heard first, sayes he, the Apostolical Lesson, then we sung a Psalm, after that the Gospel was read: And in his Sermons *de Temp.* you shall finde for the most part the same *Epistles* and *Gospels* for the day, which we now use. Now let
S.

St. *(HRYs.* testifie for the Greek, *Rom.* 19. in cap. 9. *Act.* The Minister stands up, and with a loud voice calls, [*Let us attend:*] then the Lessons are begun ; which Lessons are the Epistles and Gospels (as appears in his Liturgy) which follow immediately after the Minister hath so call'd for attention.

The fitnesse of the Epistle and Gospel for the day it belongs to , and the reason of the choice : where it is evident to me, I shall shew in the discourse of the Holy-dayes severally.

The same Method shall be observed in this Discourse of Holy-dayes, which the Service-Book uses : not that in the Title Page in the beginning of the book (which reckons *Holy-dayes* according to an old Statute 5 *Edm.* 6. repeal'd by Queen *Mary*, and never since revived,) thrust in probably by Printers : but that in the Services appointed by the book, which addes over and above, that old Catalogue of Holy-dayes, *S. Paul*, and *S. Barnabas*, *Ash-Wednesday*, and the *Holy Weeks*. All which must be reckoned for Holy-

ly-dayes in the Churches account, because they have Holy-day service; Epistles and Gospels, and second-service appointed to them.

Of ADVENT Sundayes.

THe principal Holy-dayes as *Christmas*, *Easter*, and *Whitsunday*, have some dayes appointed to attend upon them; some to go before, some to come after: as it were to wait upon them for their greater solemnity.

Before *Christmas* are appointed four *Advent Sundayes*, so call'd, because they are to prepare us for Christ his Advent or coming in the Flesh. These are to Christmas-day, as S. *John Baptist* to Christ, forerunners to prepare for it, and point it out.

First Sunday Adv.

The Gospel S. *Matth.* 21. 1. seems at first more proper to Christs Passion, then his Birth; yet is it read now principally

cipally for those words in it, *Blessed is he that cometh in the Name of the Lord.* That is, Blessed is he for *coming* in the Flesh, the cause of all our joy, for which we can never say enough, *Hosannah in the highest.*

The Epistle labours to prepare us to behold with joy this rising Sun, bidding us awake from sleep, according to the Prophet *Esay 60. 1.* Arise, and shine, for thy light *is come.*

The collect is taken out of both, and relates to both, as is plain to see.

2. Sunday Adv.

The Gospel treats of Christs second *coming* to judgement, an excellent meditation to prepare us for the welcome and joyful entertainment of Christs first coming. A Saviour must needs be welcome to him that is afraid of damnation.

The Epistle mentions both first and second coming; the Collect is taken out of both.

3. *Sunday Adv.*

The Epistle mentions the second coming of Christ; the Gospel, the first. The Collect prays for the benefit of this light.

4. *Sunday Adv.*

The Epistle and Gospel set Christ, as it were, before us, not prophesied of, but being even at hand, yea standing among us; pointing him out as S. *John Baptist* did to the people; *Behold the Lamb of God, that takes away the sins of the world.*

The Collect prays most earnestly and passionately to him, to succour us miserable sinners.

Feast of CHRIST-MAS-day.

THE Epistle, Gospel, and Collect are plainly suitable to the day, all mentioning the birth of Christ.

For the antiquity of this day, many testimonies might be brought out of the

the Ancients; but, because I intend brevity, I shall be content with two beyond exception. S. *Augustine*, Ep. 119. witnesses, that it was the custome of holy Church to keep this day: And upon the five and twentieth of December, in *Psalm* 132. Saint *Chrysostome* makes a Sermon to prove that the keeping of *Christmas-day* was ancient, even from the first times; and that the Church kept the true day. In the same Sermon hee sayes, It is a godly thing to keep this day. Nay further, that the keeping of this day, was one of the greatest signes of our love to Christ. Amongst other Arguments which he uses there, to perswade his hearers to keep this day, he brings this, that the custome of keeping this day was religious, and of God, or else it could never have been so early spread over the whole World, in spite of so much opposition. Orat. in Natal. Dom. So S. *Edm.* faith.

S. *Stephen*,

St Stephen, St John, Innocents.

IMmediately after *Christmas* follow
 as attendants upon this high Festi-
 val S. Stephen, S. John, & Innocents; not
 because this was the very time of their
 suffering, but because none are thought
 fitter attendants on Christs Nativity,
 then the blessed Martyrs, who have
 laid down their lives for him, from
 whose birth they received spiritual life.
 And there being three kindes of Mar-
 tyrdom; 1. *In will and deed*, which is
 the highest: 2. *In will, but not in deed*.
 3. *in deed, but not in will*: in this order
 they attend; S. Stephen first, who suf-
 fered both in will & deed. Next S. John,
 who suffered Martyrdom in will, but
 not in deed; being miraculously deli-
 vered out of the boyling Cauldron, in-
 to which he was put before *Port-Latin*
in Rome. Lastly, the holy *Innocents*,
 who suffered in deed, but not in will:
 yet are reckoned amongst the Martyrs,
 because they suffered for Christ: whose
 praise

praise these his witnesses confest and shewed forth, not in speaking but in dying. [Collect for the day.]

The reason of the choice of the Epistles, Gospels, and Collects for these dayes is plain, these being *all privileged dayes*, that is, dayes which have in Scripture their peculiar histories.

Before we endeavour to shew the antiquity of these dayes in particular, it will not be amisse to give some account of the ancient observation of *Saints dayes in general*.

That the observation of *Saints dayes* was very ancient in the Church will appear by these testimonies following.

Conc. Laodic. c. 51. [Forbids the keeping of Holy-dayes in Lent, because then they cannot have their due festivity and joy.]

Carthag. 3. c. 47. tells us that the Church did celebrate the Passions and Anniversaries of the Martyrs.] This Counc. was held in *S. Augustines* time. That of *Laodicea* about the year 364.

Aug. in Psalv 88.

Chrys. Hom. 66. ad Pop. Antioch.
The sepulchres of the Saints are honourable,

ble, and their dayes are known of all, bringing a festival joy to the world.

Before these S. Cyprian, l. 4. ep. 5. *We celebrate the Passions of the Martyrs and their dayes with an anniversary commemoration.* And before him Anno 147. the Church of Smyrna sayes the same. *Euseb. Hist. l. 4. c. 15.*

If it be demanded why the Church kept the dayes of the Saints deaths, rather then of their Birth or Baptism; The answer may be : 1. Because at their deaths they are born Citizens of Heaven of the Church triumphant, (which is more then to be born either a man or a Christian, a member of the Church Militant) whence the dayes of their deaths are usually stiled by the Ancients, *Their Birth-dayes.* 2. Then do they perfectly triumph over the Devil and the world, by which the Church Militant hath gained, to her comfort, an example of persevering constancy and courage, and the Church Triumphant hath gained a new joy by the addition of a new member. For surely if the Saints and Angels in heaven joy at the conversion of a sinner,

ner, much more do they joy at the admission of a Saint into Heaven.

Thus much of the Saints dayes in general. For these three Holy-dayes in particular, that they are ancient, *S. Augustine* shews us, who hath Sermons upon all these dayes *Tom. 10.* And *Chrysost.* who hath Sermons upon *S. Stephen*, and *Innocents*: And *Origen* in his Comment upon these words, *A voice was heard in Rama*, tells us, the Church did, and did well in it to keep the Feast of *Innocents*, and there is as much reason for the keeping of *S. Stephens* day, who was the first Martyr, and of *S. Johns* the beloved Disciple and Evangelist, as for the keeping of *Innocents*; and therefore it is to be thought, that the Church did then as well observe them as this, since, as we have proved, she did keep the dayes of Martyrs.

Sunday after Christmas.

THIS Sunday hath the Collect with Christmas-day; and the Epistle and

and Gospel treat about the same busi-
ness, the birth of Christ; this is as it
were Christmas-day kept again. Thus
great solemnities have some dayes after
them, to continue the memory of them.

*Feast of CIRCUMCISION, or
Newyears-day.*

THE Feast of the Circumcision is affir-
med by Learned men to be of a later
institution: for though many of the an-
cients mention the Octave of Christmas
and Newyears-day, yet they do not
mention or seem to keep it, say they, as
a Feast of the Circumcision. But sup-
pose it be so; yet since it cannot be
denied that there is reason enough for
the keeping of this day solemn, as the
Feast of Circumcision, & so our Church
does, allowing by custom six dayes of
liberty and joy to that, as it does six
dayes to Christmas. For as at Christ-
mas *CHRIST* was made of a woman
like us in nature, so this day *he was made*
under the Law, Gal. 5. 4. and for us took
upon him the curse of the Law; being
made sin for us, and becoming a sure-
ty

ty to the offended God, for us sinners. Which suretyship he seal'd this day with some drops of that precious blood which he meant to pour out whole upon the Crosse.

As by his Birth we received the adoption of sons; so by his Circumcision, the redemption from the Law: and without this, his Birth had not availed us at all,

The Epistle, Gospel, and Collect, are plainly fit for the day.

This Holy-day hath no Fast before it, the reason we shall shew: and to save trouble, we will here once for all shew why some Holy-dayes have Fasts before them: and then why this and some other have none.

For the first. It was the religious custom of the Primitive times to spend the night (or a great part of it) before the Holy-dayes, in watching, and prayers, and tears, partly to prepare them for the more solemn and religious observation of the Holy-day following; partly to signifie, that we should be, as the blessed Saints were, after a little time of mortification and affliction, translated into glory and
joy.

joy, according to the Psalm, [*Heaviness may endure for a night, but joy cometh in the morning.*] Thus after a Vigil comes a Holy-day. These Vigils, or night-watches, being, in continuance of time, abused by the wickedness of some, who under colour of those holy nightly exercises, stole a liberty of intemperance, lust, and other villany, were, say some, by the wisdom of holy Church, to avoid scandal, turn'd into Fasts, which still retain the old name of *Vigils*. The truth of this Assertion I question; for neither do I finde any decree of holy Church forbidding these Vigils: (the 35. can. of the Counc. of *Eliber*; and the fifth can. of the Counc. of *Altisiodorum* or *Auxeres*, which are usually produced to this purpose, coming far short of such a prohibition) nor is it so probable, that the Church should, for some particular mens abuse, forbid a practice so religious, commanded by our Saviour, *S. Matth. 25. 13.* commended to us, by his practise at *Gethsemane*, *S. Matth. 26. 38. S. Luke 6. 12.* earnestly urged by the *Fathers* of the
Primitive

Primitive times. I therefore rather think, that, whereas it was the ancient custome to fast the day and watch the night before the Holy-day, as *S. Bernard* tells us, *Ser. de Vigil. S. Andrei*: in time, as charity and devotion grew cold, through sloth and restinesse, this more troublelome part of devotion, the nightly watches were laid aside, and the *Fast* onely retained, and that but slenderly observed. But it were to be wished, that, as the Fast might be still retain'd, and more strictly observed, so the holy Vigils might be in part at least revived. For the night was not made only for sleep. Tradesmen, Mariners, Merchants, will tell you so much; they spend a good part of the night in watching for gain; will not you do as much for your soul? Besides, the darknesse and silence of the night, are helps to compunction and holy sorrow; helps to meditation, and contemplation: the soul is the more free from outward distraction. The sight of men lying asleep in their beds, like dead men in the grave, suggests a meditation

tion of Doomsday. Let me therefore perswade men and women ; Bend your knees, sigh, watch, & pray in the night, *Blessed is he, whom our Lord when he cometh shall finde so doing :* and because we know not what hour he will come, watch therefore. See Chrys. Hom. 26. in Act. This for the first ; why some Holydayes have Fasts before them.

Now why this Feast of CIRCUMCISION, and some other have no Fasts, the reason is double.

First, because sometimes the signification of the Vigil or Fast, mentioned above, ceases : and the signification or mystery failing, the Vigil or Fast is omitted. For example, S. Michael upon this account hath no Fast ; because the Angels did not by sufferings and mortifications, enter into their joy, but were created in the joy they have. But then secondly, though this signification and mystery of Vigils and Fasts holds good in S. Mark, S. Philip, and S. Jacob, and some other, yet they have no Fasts for another reason ; because they fall either betwixt Easter and Whitsunday, or betwixt Christ-

Christmas and Epiphany, which holy Church held for such high times of joy and Festivity, that they would not have one day amongst them sullied by pensive sorrow and fasting:

Conc. Turen. 2. c. 13. Epiph. in brevi expos. Fidei.

If the Fast for a Holy-day, fall upon a Holy-day; that is, if the day before the Holy-day upon which the Fast regularly is to be kept, be it self also a Holy-day, then the Fast must be kept the day before that. Decretal. l. 3. tit. 46.

EPIPHANY.

THIS Greek word signifies *Manifestation*, and hath been of old used for Christmas-day, when Christ was manifested in the flesh; and for this day, wherein the *Star* did appear to manifest CHRIST to the Wise men: as appears by *Chrys.* and *Epiphani.* Upon this identity of the Word, some unskilful ones were misled, to think
D that

that anciently the Feasts of Christmas and Epiphany were one and the same: but plain it is by *Chrys. Epiphani. Nazianzen* in their Sermons upon this day, that these two Feasts were observed, as we do, upon several dayes. *Nazianzen* calls this day on which Christ was baptized, *The holy lights of Epiphany*; which to day we celebrate, sayes he, having already celebrated the holy Feast of Christmas. *S. Chrysostome* sayes the day of Christs birth is not so usually and properly call'd Epiphany, as the day of his Baptism.

This Feast is call'd in Latine *Epiphania*, *Epiphanies* in the plural; because upon this day we celebrate three glorious apparitions or manifestations, all which hapned upon the same day, though not of the same year. *Chrysost. Serm. 159.*

The first manifestation was of the *Star*, (mentioned in the Gospel) the Gentiles guide to Christ.

The second Epiphany or manifestation was that of the glorious *Trinity* at the baptism of Christ, mentioned in the second Lesson at Morning Prayer, *S. Luke 3.22.*

The

The third was of Christs Glory or Divinity, by the miracle of turning water into wine, mentioned in the second Lesson at Evening Prayer, *S. John 2.*

The Collect is plain. The Epistle and Gospel mention Christs manifestation to the Gentiles; for this was the day of the Dedication of the Gentiles Faith, *Chrysol. in diem.*

For the antiquity of this day, we have already seen, *Naxianzen, Chrysoft. and Epiphan.* to which I shall add onely *S. August. de temp. Ser. 32.* [*The solemnity of this day, known throughout all the world, what joy doth it bring us? But the Donatists, sayes he, will not keep it, both because they are Schismaticks and love not unity, and also because they hate the Eastern Church, where the Star appeared.*]

1. Sunday after Epiphany.

From Christmas to Epiphany, holy Churches designe, is, to set forth Christs Humanity, to make Christ manifest in the flesh, which the offices of the dayes do, as we have seen from Epiphany to

Septuagesima. Especially in the four next Sundayes after Epiphany, the endeavours to manifest his Glory and *Divinity*, by recounting his miracles in the Gospels.

The Gospel of this day mentions Christs manifestation to the Doctors of the Jewes, astonishing all his hearers with his miraculous answers.

The Epistle exhorts us to make a spiritual use of the wise mens mysterious offerings, especially of Myrrhe; which signifies very rightly the mortifying of the flesh, and the offering of our bodies as an holy sacrifice to God by Christ.

The Collect prays for grace to enable us thereunto.

2. Sunday after Epiphany.

The Gospel mentions Christs turning water into wine, by which, he manifested both his Glory by the miracle, and his goodnesse in ministring to the necessities of others: to which vertue, the Epistle exhorts us, That whatsoever gifts we have, we should use them as Christ did, to the good and benefit of others.

3. Sunday

3. *Sunday after Epiphany.*

The Gospel is concerning our Lords healing of the Leper that beleevd in him.

The Epistle at first sight seems not to agree to the Gospel; but yet, if rightly applyed, it suits well with it in the mystical sense. For, the healing of the Leper, signifies, that Christ will heal us from the leprosie of sin, if we beleeve in him, and come to him for cure as the Leper did.

The Epistle labours to prevent the most over-spreading leprous finnes of pride (against which the first verse is directed, *Be not wise in your own conceits*) and wrath or revenge in the following words, *rendering to no man evil for evil*. Or rather, the Epistle doth remove the two great impediments of Christs cure of our sinful leprosie: namely pride, which *God resists*, S. *James* 4. 6. and malice or revenge which makes us unpardonable & incurable, *For unlesse we forgive, Christ will not forgive us*, S. *Matth.* 6. 15.

The Collect prayes to God through Christ to heal us.

4. *Sunday after Epiphany.*

The Gospel treats of Christs miraculous stilling of the waves and the winde. By the tempest on the sea, may be signified the tumultuous madnesse of the people, which endangers the peace of the Church, Christs ship; so the *Psalm* expounds it, *Thou stillest the raging of the sea, and the madnesse of the people*: which would never be quiet, unlesse Christ by his word and power should command it to be still. And because he does now rule the peoples madnesse by Ministers of his vengeance to whom he gives his power: therefore the Epistle teaches and exhorts us to submit conscientiously to that power of Christ, that so the ship of the Church may be still and safe.

The Collect prayes to God to keep the Church safe amidst the many storms and waves that shake it.

5. Sunday after Epiphany.

The four precedent Sundayes have manifested Christs glory to us. This day. the Epistle tels us who they are to whom Christ will shew himself and his glory, viz. to the meek and gentle, according to *Psalm 25. 8.* And in some Churches the Gospel suits it, *S. Matth. 11. 25.* *I thank thee, O Father, that thou hast revealed these things to babes.*

Septuagesima Sunday.

MAny reasons are given of this name; but in my apprehension the best is, *à consequentia numerandi*, because the first Sunday in Lent is called *Quadragesima*, containing about forty dayes from Easter; therefore the Sunday before that being still further from Easter, is called *Quinquagesima*, five being the next number above four; and so the Sunday before that *Sexagesima*, and the Sunday before that *Septuagesima*.

This and the two next Sundayes and weeks were appointed as preparatives to the Lenten Fast, that when it came, it might be the more strictly and religiously observed. And the Regulars and those of the strictest life did fast these weeks, though the common people began not their Fast till Ashwednesday. *Bernard* in Septuages.

The observation of Septuagesima, Sexagesima, and Quinquagesima, are, to be sure as ancient as *GREGORY* the Great.

The Epistle perswades us to works of penance and holy mortification; and lest we should shrink from these hardships, it encourages us by propounding the reward of these religious exercises; namely, an everlasting crown.

The Gospel is much to the same purpose. It tels us that Gods vineyard is no place for idle loyterers; all must work that will receive any penny or reward.

Sexagesima Sunday.

The Epistle propounds the example of *S. Paul*, who was eminent for works of mortification, and Lenten Exercises: and lest we should think that there is no need of such strictnesse and holy violence in Religion, the holy Gospel tels us what danger we are in of coming short of heaven, how that scarce one of four that professe Religion, and hear the word, brings forth fruit to salvation, most losing it after they have received it, for want of due care and heed.

Quinquages. Sund.

Septuagesima and Sexagesima Sundayes have perswaded us to fasting and other exercises of mortification in the Lent following; & because all these bodily exercises profit little, unless we adde faith & charity, or faith working by love, therefore this day the Epistle commends charity, the Gospel faith in Christ,

by which our darknesse is enlightned, as the blinde mans eyes were, who wisely desired that he might see, for in sight of God consists our happinesse.

L E N T.

THe Antiquity of *Lent* is plain by these Testimonies following, *Chrysol. Ser. 11. Chrys. in Heb. 10. 9. Ethie. Cyril. Catech. 5. Augst. ep. 119 [Ut quadraginta dies ante Pascha observentur, Ecclesia consuetudo roboravit, Hieron. ad Marcellam. Nos unam Quadragesimam toto anno, tempore congruo e iunamus, secundum Traditionem Apostolorum.]*

Epiphan. adv. Aërium, tells us that the *Aërians* were the most brain-sick Hereticks that ever were; for they held that Bishops and Priests were all one; that Presbyters might ordain Presbyters: besides, they held that they were not bound to keep *Lent*, and the holy week, as holy Churches lawes required, but would then feast and drink drunk in spight, saying, that it was against
Christian

Christian liberty to be tyed to fast.

This forty dayes Fast of Lent was taken up by holy Church in imitation of *Moses* and *Elias* in the Old Testament; but principally, in imitation of our *Saviours* Fast in the New Testament, *Augustine* ep. 119. *That we might, as far as we are able, conform to Christs practise, and suffer with him here, that we may reign with him hereafter.*

But if this Fast were taken up in imitation of our Saviour; it may be asked, why we do not keep it at the same time that he did, who fasted immediately after his Baptism, *S. Mat. 4.1.* which was at Epiphany; whereas our Fast begins not till some weekes after?

For answer of this, many reasons may be given, why now, rather then at that time we keep our Lent:

1. Because at this time when blood and affections are at the highest, it is most fit to restrain them; and to that perhaps *S. Ierom* alludes, when he sayes, *Ieiunamus tempore congruo*, we fast at a time convenient.

2. As Christs sufferings ended in an Easter, a Resurrection, so did holy Church think fit that our spiritual afflictions and penances should end, as his did, at Easter. *The fast of Lent signifies this present troublesome life, and Easter signifies eternal happinesse and rest.* August. Ep. 119.

3. Holy Church appoints that all Christians whatsoever should receive the holy Communion at Easter; and therefore appoints this time before, to prepare themselves by fasting and prayer; thus judging themselves that they might not be judged of the Lord; and this is after Gods own pattern, who commanded the Israelites to afflict themselves, and eat bitter herbs before they should eat the Paschal-Lamb. All Churches therefore agreed, that Lent should end in Easter, though some difference there was when it should begin.

This Fast is called Lent from the time of the year in which it is kept, for Lent in the Saxon Language is *Spring*. The Spring-Fast, or Lent.

ASH-WEDNESDAY.

THe Church begins her Lent this day to supply the Sundayes in Lent, upon which it was not the Churches custome to fast, Sundayes being high Festivals in memory of our Saviours joyful Resurrection. Now if you take out of the six weekes of Lent, six Sundayes, there will remain but thirty six fasting-dayes; to which, these four of this week, being added, make the just number of fourty.

This was anciently call'd *Caput Ieiunij*, the Head of Lent, and was a day of extraordinary humiliation. Upon this day were Ashes sprinkled upon their heads, to minde them what they had deserved to be, namely, burnt to Ashes.

Hence was it call'd [*Dies Cinerum*,] **ASH-WEDNESDAY**; and upon this day they were wont to clothe themselves in sackcloth. These rites are mentioned *Esay* 58. 5. as the usual rites of penitents. This was common to all peni-

penitents. But notorious sinners were this day put to open Penance. Which goodly discipline, layes our Church [in her office of Commination] it is much to be wished that it might be restored again. Now that we may know what it is the Church wishes there; it will not be amisse to set down in part the solemnity used upon those sinners at this time.

Let all notorious sinners who have been already, or are now to be enjoined publick penance this day present themselves before the Church doores to the Bishop of the place, clothed in sackcloth, barefooted, with eyes cast down upon the ground, professing thus by their habit and countenance, their guilt. There must be present the Deans or Arch-Presbyters, and the publick penitentiaries, whose office is to examine the lives of these penitents, and according to the degree of their sin to apporcion their penance, according to the usual degrees of penance. After this, let them bring the penitents into the Church, and, withal the Clergy present, let the Bishop sing
the

the seven penitential Psalms, prostrate upon the ground, with tears for their Absolution. Then the Bishop arising from prayer, according to the Canons, let him lay his hand upon them (that is, to ratifie their penance, not to absolve them.) let him sprinkle ashes upon their head, and cover them with sackcloth: and with frequent sighs & sobs, let him denounce to them; that as *Adam* was cast out of Paradise, so are they cast out of the Church for their sins. After this, let the Bishop command the Officers to drive them out of the Church doors, the Clergy following them with this Respond, *In the sweat of thy brows shalt thou eat thy bread:* that these poor sinners seeing holy Church afflicted thus, and disquieted for their sins, may be sensible of their penance. *Gratian. dist. 50. c. 64.*

I. Sunday in Lent.

The Epistle exhorts to patience in afflictions. The Gospel reads to us Christs victory over temptations, to keep us from despair of conquest, that
we

64 *A RATIONALE upon*

we should be of good cheer and heart,
since he our Captain hath overcome the
world. S. Iohn 16. v. last.

2. *Sunday.*

The Epistle perswades to temperance
and abstinence from all uncleannesse.

The Gospel tels us how we may sub-
due that Devil, namely by stedfast faith
and fervent and importunate prayer.

3. *Sunday.*

The Epistle, as the time, calls for
strictnesse of life.

The Gospel commends perseverance,
shewing the danger of relapsing, *For*
the end of that man is worse then the
beginning.

4. *Sunday.*

This is called *Dominica Refectiois*.
For the Gospel tels us of Christs mira-
culous feeding and satisfying the hun-
gry souls, that hunger after him and his
doctrine: and the Epistle tels us of a

Ieru-

Ierusalem which is above, which is free, and a joyous place, to which, we, as children, are heirs. Thus holy Church mixes joy and comfort with our sorrows and afflictions.

5. *Sunday.*

This is called PASSION SUNDAY. For now begins the commemoration of the Passion of our Lord, and after a long funeral pomp and train, the corps follows upon Good Fryday.

The Epistle treats of the Passion.

The Gospel, of our Lords being slandered by the bold malice of the Jewes, who call him Samaritan, and tell him he hath a Devil, which must needs be a thorn in his side, and a part of his Passion.

6. *Sunday.*

This is PALM SUNDAY on which CHRIST came from *Bethany* to *Ierusalem*, & was received wth joy, some strewing their garments, others cutting down branches, and strewing them in the way; whose religion it is fit that we should

should imitate: Bernard. [We should meet Christ by keeping innocency; bear Olive, by doing works of mercy; carry Palms, by conquering the Devil and our vices; green leaves and flowers we carry, if we be adorned with vertues; and we strew our garments in the way, when by mortification we put off the old man.]

This week was called of old, the GREAT-WEEK, because it hath a larger Service then any other Week, every day having a Second-service appointed.

It was called also the *Holy-week*, because men gave over all worldly employments, and betook themselves wholly to devotion this week. The Courts were shut up, and civil affairs laid aside, and prisoners that were put in for small faults were freed. *Chrys. Hom. 30. in 10. cap. Gen. Code. l. 1. tit. 4. 3.*

It was also called the week of *Fasts*; Because fasting was then intended with watching and prayers: for these six dayes were spent in lying upon the ground and afflicting the body, in prayers, watchings, and fastings longer then ordinary. And when they did eat, their refreshing

refreshing was onely bread, salt, and water. Epiphan. adv. *Aërius*. It will not be amisse to set down Epiphanius somewhat more at large: [*Aërius* and his Disciples had flowted at the Catholick Christians severities at this time. Why, say they, do you keep Easter? why do you keep such a strict fast before it? it is Iewish thus to keep dayes of fasting by a law: it is an enslaving your selves to a yoke of bondage: if I would determine to fast at all, I would fast what day I pleased, at mine own liberty. Upon this principle it is, saith that Father, that *Aërius* and his followers affect to fast on Sunday and feast on Friday, and to spend this week of Religion and Devotion in jollity and sport; rising early to fill themselves with flesh and wine, with which being full stuft, they sport and scoff at the Catholick Christians folly in afflicting themselves with such severities. But who, sayes he, are the more fools; *Aërius* a silly Fellow of yesterday still living with us, or we who observe this severe discipline which our Fathers delivered us, which they received from their Fathers, and they from theirs, and so from the Apostles.

The

The Epistles and Gospels of this week are concerning Christs Passion, to the contemplation of which this week is dedicated.

Thursday.

THIS day CHRIST washt his Disciples feet, and gave them a commandment to do likewise. Hence it is called *Dies mandati*, Mandate or *Mann-day Thursday*.

This day, the penitents that were put out of the Church upon Ash-wednesday, were received again into the Church: partly because there was this day an holy Communion in memory of our Lords institution of the same this day: fit therefore it was that penitents should be reconciled this day (upon which this Sacrament was instituted for the remission of sins) to receive the holy Communion. Partly, because this day our Lord was apprehended and bound, whose binding wrought our deliverance and freedom.

The

The form of reconciling penitents was in short this. The Bishop goes out to the doores of the Church, where the penitents lie prostrate upon the earth, and thrice in the name of CHRIST he calls them, *Come, Come, Come ye children, hearken to me, I will teach you the fear of the Lord:* then after he hath prayed for them, and admonished them, he reconciles them, and brings them into the Church. The penitents thus received, trim their heads and beards, and laying off their penitential weeds, they reclothe themselves in handsome apparel. The Church-doores were wont to be set all open this day; to signifie that penitent sinners coming from North, or South, or any quarter of the World, shall be received to mercy and the Churches favour.

GOOD-

GOOD-FRIDAY.

THIS day holy Church keeps a most strict Fast; It is called *GOOD-FRIDAY*. For a good day it was for us, even the cause of all our good, and ground of all our joy : And so in respect of the effect of it, Christs passion may be a Gospel for a Feast; and so it is upon Palm-Sunday. But if we consider that our sins were the cause of his sufferings, and that it was we that crown'd his head with thorns, nail'd his hands and feet, and gored his side with a spear; so his Passion considered in the cause of it, is matter of the greatest sorrow, and in this respect we keep it a Fast.

The Gospel is taken out of *S. Iohn* rather then out of any other Evangelist; because he was present at the Passion, and stood by the Crosse, when others fled; and therefore the Passion being represented as it were before our eyes this day; *his* Testimony is read, who

who saw it himself, and from whose example we may learn not to be ashamed nor afraid of the crosse of Christ.

This day holy Church prayes expressly for all Jewes, Turks, and Infidels, enemies of the crosse of Christ; for this day Christ both prayed and died for his enemies; and as he expressed the height of his love this day, by dying for them; so does the Church her height of charity in praying for them.

Saturday.

This day the Gospel treats of Christs body lying in the grave: the Epistle of his soules descent into Hell.

E A S T E R.

THIS is the highest of all Feasts, sayes *Epiphanius* upon the day. This day Christ opened to us the door of life, being the first-fruits of those that rose from the dead: whose Resurrection was our life, for he arose again for our justification, *Rom. 4. 25.*

The

The Epistle and Gospel are evidently agreeing to the day.

For the Antiquity of this Feast, heaps of Testimonies might be brought, but these two following may suffice.

1. AUG. ep, 118. *These things which are not written, but we keep them by tradition, if they be observed all the world over, are to be understood to be commended to us, and commanded either by general Councils (whose authority in the Church is most safe) or else by the Apostles: as for example: That the Passion of our Lord, his Resurrection and Ascension into heaven, and the coming of the holy Ghost, should be observ'd by an anniversary solemnity.*

2. CONSTANTINE the Great. *The Feast of Easter we have kept from the first day of the Passion until now.* Euseb. *de vita Constant.* l. 3. c. 17. And this was not the practise of some few, but of all Churches, as he there testifies: and is apparent from the great contention in the Church about the day. Some following the Jewish account, who kept this Feast the 14 of the new Moon in March, on what day so ever it fell: but

but the most Churches kept it the first Sunday after the first full Moon after the Spring Equinoctial: which usage the Council of *Nice* confirmed for these reasons.

First, because it was the most general custome of the Churches. Secondly, because they would not have any thing more then need required, in common with the Jew, who kill'd their Lord. Thirdly, because by the Jewish fashion of keeping Easter it might happen, that there might be two Easters one year, and none the next.

After our English account Easter is found by finding out Shrovetuesday, which is alwayes the first Tuesday in the new Moon after Candlemas; the Sunday six weeks after, is Easter.

Munday and Tuesday in Easter week.

THese two Holydayes are added, partly of necessity, because this time and Whitsuntide being the onely times of old for publick baptism, except
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in cases of necessity) the persons to be baptized, were so many, that they could not be dispatched in a shorter time: partly in honour of this high Feast, as attendants upon it, in which respect we continue them.

That it was ancient to observe Easter three dayes together. See *August. De Civit. Dei.* l. 22. c. 8.

I. *Sunday after Easter.*

It was the custome of our forefathers to observe the *Octave* or *Utas* of their high and principal Feasts: and this is the Octave or eight day after Easter. Upon every Octave, the use was to repeat some part of that Service, which was perform'd upon the Feast it self; and this is the reason that the Collect used upon Easter, is renewed upon this day.

The Epistle exhorts the new baptized persons that are born of God, to labour to overcome the World, which at their baptism they vowed to do.

The Gospel shews how Christ conversed with his Disciples after his Resurrection;

urrection ; instructing and confirming them in the faith of the Resurrection.

This Sunday is called *Low Sunday*, in Latine *Dominicus in Albis*; because those that were baptized on Easter eve, wore, seven dayes after, white garments, signs of the purity which they received in Baptism ; which white clothes, this day they put off.

2. *Sunday.*

As the last Sunday instructed the young and new-born Christians, how they should imitate Christ in a Resurrection from sin and death to life ; so this Sunday instructs the Shepherds of the flock , how to imitate their great Shepherd.

3 and 4 *Sund.*

In the three next Sundayes holy Church exhorts to joy and exultation for Christs Resurrection and Ascension : and lest our joy should grow presumptuous and luxuriant, as joy is apt to exceed : the Epistle admonishes us of

holinesse and purity, lest our joy should be stain'd with sinful excesse.

5. *Sunday.*

This is called *Rogation Sunday*: because upon the three following dayes Rogations and Letanies were used, and Fasting, for these two reasons. 1. Because this time of the yeer, the fruits of the earth are tender, and easily hurt: therefore Letanies extraordinary are said to God to avert this judgement. 2. Because *our LORDS Ascension* is the Thursday following, therefore these three dayes before are to be spent in prayers and fasting. *Conc. Aurelian. ju.* that so the flesh being tamed, and the soul winged with fasting, we may ascend with Christ.

The Gospel is concerning Rogations, teaching us how to ask of God, so as we may obtain, and withal foretels his approaching ascension.

The Fast this week is voluntary: for there is no fast commanded betwixt Easter and Whitsunday, as hath been observed before.

Ascen-

ASCENSION-DAY.

THis day was Christs perfect triumph over the Devil leading captivity captive, *Ephes.* 4.8. This day he opened the kingdom of heaven to all beleevers, as we say daily in the *Te Deum*. See *S. Jo.* 3.13. *Acts* 2. 24. *Heb.* 10.23. His flesh opened that passage, in that he deserved to enter there first; for when he was taken up on high, then he opened the gates of heaven. *Chrysost.* upon that place of the Hebrews. Therefore the Church appoints for this day the 24 Psalm. *Lift up your heads O ye gates, and be ye lift up ye everlasting doors, and the king of glory shall come in.* This day gives us hopes of heaven, in that our flesh in the first fruits is thither ascended.

The Epistle, Gospel, and Collect are clear.

For the Antiquity of this day see *S. Aug.* ep. 118. cited upon Easterday. *Epiphan.* and *Chrys.* upon the day.

Sund. after Ascens.

This is called *Expectation week*; for now the Apostles were earnestly expecting the fulfilling of that promise of our Lord. *If I go away, I will send the Comforter to you.* S. *Iohn* 16.7.

The Epistle exhorts to earnest prayer for the Comforter promised in the Gospel; which the Church performs in the Collect.

WHITSUNDAY.

THis day the *HOLY GHOST* came down from heaven upon his Church, as the Epistle tells; according to the promise of the Gospel.

As in a long war it happens; when the war is ended, and peace concluded, Pledges and Hostages are mutually sent, both as tokens of, and securities for, the mutual agreement and peace: so was it betwixt God and man. After our Lord Jesus had ended the

the long war betwixt God and man, and finished the reconciliation, he sent up, or rather he carried up himself, our Hostage, our flesh and nature ennobled by the union with his divine person, as a royal pledge to his Father: on the other side, God sent this day his royal Hostage, his holy Spirit, a security for our future peace. 1 S. *Joh.* 4. 12, 13. *Chrys.* Hom. 1. in Pentecost. Ed. *Savil.* tom. 5. The fruits of this dayes blessing. See 1 *Cor.* 12. 11.

This day was also appointed of old for solemn baptism. The reason was: 1. Because this day the Apostles were baptized with the holy Ghost and fire, *Acts* 2. 3. 2. Because this day three thousand were baptized by the Apostle, *Acts* 2. 40. In memory of which, the Church ever after held a solemn custom of baptizing at this Feast. *Gratian.* de Consec. Dis. 3. c. 13.

This day is call'd Pentecost, because it is fifty dayes betwixt the true Passeeover and Whitsunday.

As there were fifty dayes from the Jewes Passeeover to the giving of the Law to *Moses* in mount *Sina*, which

law was written with the finger of God: (for from the 14th day of the first moneth, the day of the Passeeover, to the third day of the third moneth, the day of the Lawes giving, *Exod.* 19. are fifty dayes) so from the true Passeeover which was celebrated, when Christ was offered up for us, are fifty dayes to this time when the holy Ghost came down upon the Church, to write the new law of charity in their hearts. Upon this meditation *S. Aug.* breaks out thus, *Who would not prefer the joy and pleasure of these mysteries, before all Empires of the world? do you not see, that as the two Seraphins cry one to another, holy, holy, holy, Esay 6.3. So the two Testaments Old and New faithfully agreeing, convince the sacred truth of God? S. Aug. ep. 119.*

It is also called *Whisunday* from that glorious *light* of heaven, which was then sent down upon the earth; as also for that it was the custome of the ancient Christians to reclothe themselves with *white garments* upon this and the two attendant Holy-dayes, which

which they did to expresse their joy for the visible descent of the holy Ghost this day, and for his mysterious descent in baptism.

The same Ancients testifie the antiquity of this Feast, that gave in evidence for Easter.

Trinity Sunday.

IMmediately after the descent of Gods holy Spirit upon the Church of Christ, ensued the notice of the glorious and incomprehensible TRINITY, which before that time was not so clearly known. This therefore is the order of the Church (and it is excellent to consider) that when by the revolution of the year, she hath solemnly commemorated all those sacred mysteries, which God the Father had of his goodnesse wrought for her, first by his blessed Son, and then by his blessed Spirit; now she ends and perfects her devotions with a Festival of holy service to the whole blessed Trinity.

The Church of Rome was not wont to keep this Feast. *Decretal. l. 2. tit. 9. de Feriis.*

From this time to Advent, the Church is preparing us for Christs coming to judgement; for which purpose select Epistles and Gospels are appointed; but the reason of their particular choice does not well appear to me. *Exponat qui Deus concesserit.*

S. Andrew.

THis Saints day is the first that is kept solemn, because he first came to Christ, and followed him before any of the other Apostles, *S. John 1. 38.* He brought his brother *Simon* to Christ, *42.*

Conversion of S. Paul.

VHereas other Saints martyrdoms, or at least the dayes of their death are celebrated by holy Church; *S. Pauls* Conversion is made the Holy-day. For these reasons:

1. First

1. For the Example of it: that no sinner, how great soever, might hereafter despair of pardon, seeing *Saul* a grievous persecutor made *S. Paul*: For this cause I obtained mercy, that in me first, *Jesus Christ* might shew forth all long-suffering for a pattern to them which should hereafter beleve. *1 Tim. 1. 36.*

2. For the joy which the Church had at his Conversion.

3. For the miracle wrought at his Conversion.

*Purification of S. Mary, or
Feast of Candlemas.*

SOME Churches keep four Holy-days in memory of the blessed Virgin, namely, The Annuntiation; the Assumption, the Nativity, and Purification. Our Church keeps onely the Purification and Annunciation which are common to her and our Blessed Lord.

The Purification is a double Feast, partly in memory of the Virgins purification (this being the fourtieth day af-

ter

ter the birth) which she observed according to the Law, *Leviticus* 12. 4. though she needed it not: but chiefly in memory of our Lords presentation in the Temple, which the Gospel commemorates.

Our Saviour thus presented in the Temple, offered himself a live-Oblation for us, that so the whole obedience of his life might be ours.

This day had one solemnity of old peculiar to it: namely, Procession: the order and manner of which I shall set down briefly out of S. Bernard.

We go in Procession two by two, carrying Candles in our hands, which are lighted, not a common fire, but a fire first blest in the Church by a Bishop. They that go out first return last; and in the way we sing, Great is the glory of the LORD.

We go two by two, in commendation of Charity and a social life; for so our Saviour sent out his Disciples.

We carry lights in our hands: First, to signifie that our light should shine before men. Secondly, this we do this day especially in memory of the wise virgins (of whom

whom this blessed Virgin is the chief) that went to meet their Lord with their Lamps light and burning. And from this usage, and the many lights set up in the Church this day, it is called, *Candelaria* or *Candlemas*.

Because our works should be all done in the holy fire of charity; therefore the candles are light with holy fire.

They that go out first, return last, to teach humility, in humility preferring one before another, *Phil. 2.3.*

Because God loves a cheerful giver, therefore we sing in the way.

The Procession it self, is to teach us, that we should not stand idle in the way of life, but proceed from vertue to vertue, not looking back to that which is behinde, but reaching forward to that which is before.

For the antiquity of this day, see *Cyrl Alex. Gregor. Nys. in diem.* And for the Feast of the Annunciation *Athanas. Ser. de Deipara.*

S. Philip,

S. Philip, and S. James.

WHereas in the Primitive Church, the Apostles had not several dayes of solemnity ; it was appointed that one day should be allowed for them all ; namely, in the Latine Church, the Calends or first of May : in the Greek, the Feast of *S. Peter and S. Paul*. Afterwards, when the other Apostles had peculiar dayes appointed, this first of May was left to *S. Philip and S. Jacob*, because it was thought that they suffered upon that day. This day hath no Fast, because it falls betwixt Easter and Whitsuntide. See the Feast of Circumcision.

S. John Baptist.

WE celebrate the birth onely of *S. Iohn Baptist*, and of our Saviour. For these reasons :

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The Births of both were full of joy and mystery. Our Saviours we have already observed. Now for *S. Johns*, it is plain, there was more then ordinary joy at his birth, *S. Luke 1.14*. And full of mystery and wonder it was. As a Virgin conceived our Lord, so a barren woman brought forth *St. Iohn*, *S. Luke 1.36*. Again, his birth was propheticall of our Lord, whom he saluted out of his mothers womb. Lastly, his birth was made memorable by the prediction of the Angel *Gabriel*, *S. Luke 1.19*.

S. Michael.

HOLY Church holds a Feast in memory of the holy Angels. First, because they ministred to us on earth, *Heb. 1.14*. Being sent forth to minister to them that shall be heirs of salvation. Secondly, because they fight against the Devil for us, by their prayers and recommendation of us and our condition at the throne of grace; as appears by

by the Epistle, and the Gospel at the end of it.

The Church in this Feast particularly commemorates S. *Michael*, because he was Prince or tutelar Angel of the Church of the Jewes, *Daniel* 10. 13. 12. 1. and so of the Christian Church: For the Church, which was once in the Jewes, is now in the Christians.

All-Saints.

BEcause we cannot particularly commemorate every one of those Saints in whom Gods graces have been eminent, for that would bee too heavy a burthen: and because in these particular Feasts, which we do celebrate, we may justly be thought to have omitted some of our duty, through infirmity or negligence: therefore holy Church appoints this day, in commemoration of the Saints in general.

The

The Communion, or Second Service.

WHICH consists of four parts. The first reaches to the Offertory, called anciently *Missa Catechumenorum*, the service of the Catechumens; the second is the Offertory, which reaches to the Consecration. The third begins at the consecration, and ends at the *Angelical Hymn*, Glory be to God on high. The last is the *Post-Communion*, or Thanksgiving, which with us is nothing but that holy Hymn.

Part We begin the first part, as the Church was wont to begin her
I. Services, with the LORDS PRAYER, concerning which see the Morning Service.

After this followes an excellent prayer to God to cleanse our hearts by his holy inspiration.

Then follow the COMMANDMENTS, with a *Kyrie*, or Lord have mercy upon us, after every one of them. Which, though I cannot say it was ancient, yet surely cannot be denied to be very useful
and

full and pious. And if there be any that think this might be spared, as being fitter for poor Publicans then Saints; let them turn to the Parable of the Publican and Pharisee going up to the Temple to pray, *S. Luke 18.* and there they shall receive an answer.

Then follows the *Collect* for the day, &c. which the Priest is to say *standing*: concerning which enough hath been said in the Morning Service.

After this, the Priest reads the *Epistle* and *Gospel* for the day. Concerning the antiquity of which, and the reason of their choice, hath been said already: nothing here remains to be shown, but the antiquity and piety of those *Rites*, which were used both by us and the ancient Church, about the reading of the *Gospel*. As,

First, when the *Gospel* is named, the Clergy and people present, say or sing, *Glorie to thee O Lord.* So it is in *S. Chrys.* Liturg. glorifying God that hath sent to them also the word of salvation. As it is in the *Acts* of the *Apost.* 11. 18. *When they heard these things they glorified God, saying, Then*
hath

bath God also to the Gentiles granted repentance unto life.

2. While the Gospel is reading, all that are present stand. *Grat. de Consecr. dist. 1. c. 68.* And *Zozomen* in his *Histo. l. 7. c. 19.* tells us it was a new fashion in *Alexandria*, that the Bishop did not rise up when the Gospel was read : [*Quod apud alios usquam fieri, neq; comperi neq; audiri*; which sayes he, *I never observed nor heard amongst any others whatsoever :*]

The reason was this. Anciently, whensoever the holy Lessons were read, the people stood, to expresse their reverence to the holy word. *Aug. l. hom. 50. hom. 26. Nehem. 8. 5.* But because this was counted too great a burden, it was thought fit to shew our reverence, especially at the reading of the Gospel, which historically declares somewhat which our Saviour spake, did, or suffered in his own person : By this gesture, shewing a reverend regard to the *Son of God*, above other messengers, although speaking as from God. And against *Arrians, Jews, Infidels*, who derogate from the honour

nour of *our LORD*, such ceremonies are most profitable. As judicious Mr. *Hooker* notes.

3. After the Gospel is ended, the use was to praise God, saying, Thanks be to God for this Gospel. So was it of old ordained, *Tolet. Conc. 4. c. 11.* that the Lauds or Praises should be said, not after the Epistle, but immediately after the Gospel, for the glory of Christ, which is preached in the Gospel.

In some places the fashion was, then to kisse the book. And surely this book, by reason of the rich contents of it, deserves a better regard then too often it findes. It should in this respect be used so, as others may see we prefer it before all other books.

Next is the *Nicene Creed*; so call'd, because it was for the most part fram'd at the great *Council* of *Nice*. But because the great Counc. of *Constantinople* added the latter part, and brought it to the frame which we now use, therefore is it called also the *Constantinopolitan Creed*. This Creed began to be used in Churches at the Common Service im-
medi-

mediately after the Gospel, in the year of our Lord 339.

Afterward it was established in the Churches of *Spain* and *France*, after the custome of the Eastern Church, *Conc. Tolet. 3. c. 2.* and continued down to our times.

The reason why this Creed follows immediately after the Epistle and Gospel, is the same that was given for the APOSTLES CREED following next after the Lessons at Morning and Evening prayer. To which the *Canon of Toledo* last cited, hath added another reason of the saying it here before the people draw neer to the holy Communion: namely, [*That the breasts of those that approach to those dreadful mysteries may be purified with a true and right faith.*]

After the Epistle and Gospel and the confession of that faith which is taught in holy Writ, follows the Sermon. *Ambros. ep 33. ad Marcel. Leo 1. Ser. 2. de Pascha.* which usually was an exposition of some part of the Epistle or Gospel, or proper Lesson for the day, as we may see in *S. Augustine* in his Sermon.

de Temp. according to the pattern in *Nehem. 8.8.* They read in the book, in the law of God distinctly, and gave the sense, and caused the people to understand the reading. And the Preacher was in his Exposition appointed to observe the Catholick interpretation of the old Doctors of the Church; as we may see in the 19 *Can.* of the sixth Council of Constantinople held in *Trull.* The Canon is this. " Let the
 " Governours of Churches every Sun-
 " day at the least, teach their Cler-
 " gy and people the Oracles of piety
 " and true Religion; collecting out of
 " Divine Scripture, the sentences and
 " Doctrines of truth, not transgres-
 " sing the ancient bounds and tradi-
 " tions of the holy Fathers. And if
 " any doubt or controversie arise a-
 " bout Scripture, let them follow that
 " interpretation, which the Lights of
 " the Church and the Doctors have
 " left in their writings. By which they
 " shall more deserve commendation,
 " then by making private interpreta-
 " tions, which if they adhere to, they
 " are in danger to fall from the truth.

This

This golden Canon, had it been only observed, would have been a great preservative of truth, and the Churches peace.

The Sermon was not to be above an hour long. *Cyrl. Catech. 13.*

If there be no Sermon, there shall follow one of the Homilies set forth. So was it of old appointed *Conc. Vas. c. 4.*

[If the Parish Priest be sick, or cannot preach, let the Homilies of the holy Fathers be read by the Deacon.

Part The Offertory followes, which are certain sentences out of holy
2. Scripture, which were sung or said while the people offered. *Durant.*

Offerings or Oblations are an high part of Gods service and worship, taught by the light of nature and right reason: which bids us to honour God with our substance, as well as with our bodies and souls: to give a part of our goods to God as an homage or acknowledgement of his Dominion over us, and that all that we have comes from God, 1 Chron. 29. 14. *Who am I, and what is my people, that we should be able to offer so willingly after this sort;*
for

for all things come of thee, and of thine own have we given thee. To bring presents to him that ought to be feared, *Psalm*. 76.11. This duty of offerings was practised by the Fathers before the Law, with a gracious acceptation. Witnesse *Abel*, *Gen.* 4.4. Commanded in the Law, *Exod.* 25.2. Speak to the children of Israel that they bring me an offering. So *Deut.* 16.16. Confirmed by our Saviour in the Gospel, *S. Matth.* 5.23. Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. If any man conceives that this offering here mentioned was a Jewish perishing rite, not a duty of the Gospel to continue; let him consider,

First, that there is the same reason for this duty under the Gospel, as there was under or before the Law, God being Lord of us and ours as well as of them; and therefore to be acknowledged for such by us, as well as by them.

Secondly, that all the rest of our Saviours Sermon upon the Mount was Gospel,

Gospel, and concerning duties obliging us Christians: and it is not likely that our Saviour should intermix one onely Judaical rite amongst them.

Thirdly, that our Saviour before all these precepts mentioned in this his Sermon, whereof this of oblations is one, prefaces this severe sanction, *S. Matth. 5. 19. Whosoever shall break one of the least of these commandments, and shall teach them so, shall be called the least in the kingdom of heaven*; which could not be truly said concerning the breach of a Jewish outworn rite.

4. That our Saviour hath carefully taught us there, the due manner of the performance of this duty of oblations, like as he did concerning almes and prayers, and no man can shew that ever he did any where else; nor is it probable that he should here, carefully direct us how to do that which was presently to be left, and was already out of force, as this was, supposing it to be a Jewish rite. We may then, I conceive, suppose it for a truth, that oblations are here commanded by our Saviour.

Adde to this, that offerings were highly commended by the Gospel, in the Wise men that offered Gold, Frankincense, and Myrrhe, *S. Matth. 2.11.* and that they were practised by the *Fathers* in the Christian Church. So sayes *Epiphan. har. 80. Irenaus l. 4. c. 34.* [*By a gift to the King, his honour and our affection is shown; therefore our Lord willing us to offer with all simplicity and innocency preached, saying, When thou bringest thy gift to the altar, &c. We must therefore offer of our goods to God, according as Moses commanded, Thou shalt not appear before the Lord empty. There are offerings under the Gospel, as well as under the Law: the kinde of offerings is the same: Here is all the difference, they were offered then by servants, now by sons.*] *S. Hier. ep. ad Heliodor.* The ax is laid to the root of the tree, if I bring not my gift to the altar: nor can I plead poverty, since the poor widow hath cast in two mites.] We should do well to think of this.

Though oblations be acceptable at any time, yet at sometimes they have

have been thought more necessary, as
First, when the Church is in want,
Exod. 35. 4. &c.

Secondly, when we have received
some signal and eminent blessing from
God. *Psal. 76.* When *David* had re-
counted the great mercy of God in
breaking the bow and the shield of
the Churches enemies, at the 11 vers,
he presses this duty, *Bring presents to
him that ought to be feared.*

Thirdly, at our high and solemn
Festivals, *Dent. 16. 16.* *Three times in
the year shall they appear before me, and
they shall not appear empty ;* Especially
when we receive the holy Communi-
on. *Theodore Hist. l. 5. c. 17.* tells us,
that it was the ancient custome, before
the receiving of the holy Sacrament, to
come up into the Quire and offer at the
holy Table. And surely it becomes not
us to be empty-handed, when God
comes to us full handed, as in that
Sacrament he does.

Next to the offertory is that ex-
cellent prayer for the Church *Mil-
itant*, wherein we pray for the Catho-
lick and Apostolick Church ; For all

Christian Kings, Princes, and Governours, for the whole Clergy and people, for all in adversity. Such a prayer hath *S. Chrys.* in his Liturg. a little before the Consecration.

After which follow some wholesome *Exhortations* to those that are coming to the holy Communion, seriously exhorting the unprepared to forbear. So was the custome of old in the Greek Church. The Priest admonishes all that are coming to that holy Sacrament, driving away the unworthy, but inviting the prepared, and that with a loud voice, and hands lifted up, standing aloft, where he may be seen and heard of all. *Chrys.* in *Heb.* 10.9. in *Ethic.*

Those that after these exhortations stay to receive, the Church supposing prepared, invites, to *draw neer*; and after their humble confession the Priest or Bishop absolves, and comforts them with some choice sentences taken out of holy Scripture. After which the Priest sayes, *Lift up your hearts.* For certainly at that hour when we are to receive the most dreadful Sacrament, it is necessary

necessary to lift up our hearts to God, and not to have them groveling upon the earth : for this purpose the Priest exhorts all, to leave all cares of this life, and domestick thoughts, and to have our hearts and mindes in heaven upon the lover of mankind. The people then answer, *We lift them up unto the Lord*, assenting to the Priests admonition. And it behoves us all to say it seriously : For as we ought alwayes to have our mindes in heaven, so especially at that hour we should more earnestly endeavour it.

The Priest goes on. *Let us give thanks to our Lord God ; and many thanks we ought to render him, that calls and invites such unworthy sinners as we be, to so high grace and favour, as to eat the Flesh and drink the blood of the Son of God.*

The people answer, *It is meet and right so to do.* For when we give thanks to God, we do a work that is just and of right due to so much bounty.

Then follow for the great dayes some proper Prefaces, containing the peculiar matter or subject of our thanks that

day. After which follows the thrice holy and triumphant song, as it was call'd of old. [Therefore with Angels and Archangels, and with all the company of heaven we laud and magnifie thy glorious name, evermore praising thee and saying, holy, holy, holy, &c.] Here we do, as it were, invite the heavenly host to help, bear a part in our thanks to make them full, *O praise the Lord with me, and let us magnifie his name together.* And in this hymn we hold communion with the Church triumphant. Which sweet hymn, in all Communion is appointed to be said, and though it should be said night and day, yet could it never breed a loathing. *Conc. Vasem. c. 6.* All that is in our Service from these words, **Lift up your hearts,** to the end of the Communion service, is, with very little difference to be seen in *S. Chrysost. Liturg.* and in *S. Cyrils Catech. mystag. 5.*

Part Next is the Consecration. So you shall finde in *Chrysost.* and

3. *Cyrl* last cited. Which Consecration consists chiefly in rehearsing the words of our Saviours Institution,

This

This is my body, and this is my blood, when the Bread and Wine is present upon the Communion table. Can. Anglic. 21. Chrys. Ser. 2. in 2 ad Tim. The holy Sacrament of the Lords Supper, which the Priest now makes, is the same that Christ gave to his Apostles. This is nothing lesse then that. For this is not sanctified by men, but by him that sanctified that: for as the words which God our Saviour spake are the same, which the Priest now uses, so is the Sacrament the same. Again, Ser. de Juda. lat. ed. tom. 3. Christ is present at the Sacrament now, that first instituted it. He consecrates this also: It is not man that makes the body and blood of Christ, by consecrating the holy Elements, but Christ that was crucified for us. The words are pronounced by the mouth of the Priest, but the Elements are consecrated by the power and grace of God. THIS IS, saith he, MY BODY: By this word the bread and wine are consecrated.]

Before these words, [This is my Body,] the bread and wine are common food fit onely to nourish the body; but

since our Lord hath said, *Do this as oft as you do it in remembrance of me, This is my body, this is my blood: as often as by these words and in this faith they are consecrated, the holy bread and blessed cup is profitable to the salvation of the whole man: Cyprian de cœna Dom. The same saies S. Ambr. l. 4. de Sacram. c. 4. & 5. S. August. ser. 28. de verb. Dei. And others.*

After the Consecration, the Priest first receives himself. So is it ordain'd *Conc. Tolet. 12. 5. wherein it is decreed, that The Priest shall receive whensoever he offers up the Sacrifice. For since the Apostle hath said, Are not they which eat of the Sacrifice, partakers of the Altar? 1 Cor. 10. it is certain, that they who sacrifice and eat not, are guilty of the Lords Sacrament.]*

After he hath received, he is to deliver it to the people in their hands. So was it in *Cyrils time, Cat. mystag. 5. and Let every one be careful to keep it, for whosoever carelessly loses any part of it, loses a part of himself, sayes he. And Whosoever wilfully throws it away, shall be for ever excluded from the Communion. Cons. Tolet. 11. c. 11.* It

It is to be given to the people kneeling. For a sin it is, not to adore when we receive this Sacrament. *Aug. in Psal. 98.* And the old custome was to receive it after the manner of Adoration: *Cyrl. ibidem.*

The people were of old call'd out of the body of the Church into the Chancel, even up to the rayles of the Holy Table, there to receive it of the Priest. *Niceph. Hist. l. 18. c. 45.*

If any of the bread and wine remain, the Curate shall have it to his own use, [*Rubrick 5.* after the Communion Service,] that is, if it were not consecrated: for if it be consecrated, it is all to be spent with fear and reverence by the Communicants, in the Church, *Grat. de Consecr. dist. 2. c. 3. Resp. Tribus Concil. Constantinop. ad Interrogat. Monach. apud Balsam. Theophil. Alexan. cap. 7.*

Part. After all have received, we say the *Lords Prayer*, according to
4. ancient custome. *Ambr. l. 5. de Sacram. c. 4.*

This done, the Priest offers up the sacrifice of the holy Eucharist, or the sacrifice of Praise and Thanksgiving for

the whole Church as in all old Liturgies it is appointed, and together with that is offered up that most acceptable sacrifice of our selves, souls, and bodies, devoted to Gods service; of which see *Rom. 12.* And *S. August. de civit. Dei. l. 10. c. 6.*

Then we say or sing the *Angelical hymn*, So it was anciently call'd *Conc. Tolet. 4. c. 12.* in imitation of our Saviour, who after his supper sung an hymn, to teach us to do the like. *Chrys. Hom. 83. in S. Matth.*

This hymn was made of old by Ecclesiastical Doctors, and who so refuses it, let him be excommunicated. Conc. Tolet. 4. c. 12.

The hymn being ended, we depart with a *BLESSING*.

Of BAPTISM.

HOLY Churches aime being in all Her Services to make them Reasonable, that according to *S. Paul, 1 Cor. 14.* we may all joyn with her in her Offices,

Offices, both with our *spirit and understanding*, she hath been careful, not only to put them into a known tongue, but also to instruct us in the nature of them; making thus her Prayer Book a sum of Divinity. Therefore here in the beginning, she instructs out of holy Scripture concerning the necessity and efficacy of Baptism, as very briefly, so very pithily and fully. First, laying down this for a rule, That we are all born in sin, as it is *Rom. 5. 18, 19.* (all guilty in *Adams* fall, so the Catholick Church spread over the world alwayes understood it, *CON. MILEV. c. 2.* and therefore by our first birth having no right to heaven, into which *no unclean thing shall enter*, *Ephes. 5. 5.* Secondly, that therefore there is need of a second birth, to give us right to that, as it is *S. Iohn 3. 3.* *Except a man be born again, he cannot enter into the kingdom of God.* Thirdly, that this second or new birth is by Water and the Holy Ghost, *S. Iohn 3. 5.* *Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.* By Wa-
ter

ter and the Holy Ghost is there meant holy Baptism. For first, this is the most literal interpretation of the words (for what is Baptism but Water and the Holy Ghost?) and therefore the best: for that is certainly the sense of the Holy Ghost, who, as we all beleeve, was the Author of the letter of the Scriptures, and therefore of the literal sense, where that is not contrary to, but agreeable with the other Scriptures. Now this literal sense given is agreeable to other texts: as namely, to *Acts* 8. 38. and 10. 47. Where Water is declared to be the element of Baptism. And expressly again, *Ephes.* 5. 26. *Christ loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water.* And as this is the most literal, so is it the most Catholick interpretation of the words, and therefore also the best, by *S. Peters* rule, 2 *S. Pet.* 1. 20. *Knowing this first, that no prophesie of Scripture is of private interpretation.* That this is the most Catholick interpretation appears by *S. August.* 1. 1. *de peccator. mer. &*

rem.

rem. c. 30. *Tertul. de Bapt.* and all the ancient interpreters upon the place, who expound it all of Baptism. And indeed, if it were lawful to expound it otherwise, seeing no other Scripture contradicts this literal sense; I know not how it can be avoided, but that men may lose all their CREED, by playing so with Scripture, leaving the letter for figures. Thus are we instructed in the *nature, necessity, and efficacy* of holy Baptism, that it is the onely ordinary means of our Regeneration or second birth, which gives us a right and title to Heaven.

Then is prescribed a *Prayer*, usually called the Benediction or Consecration of the Water, which is used only for reverence and decency, not for necessity, as if the Water without this were not available to Baptism: For, as the Prayer hath it, *Jordan and all other waters are sanctified by Christ to the mystical washing away of sin.* So that there needs no Consecration here, as in the other Sacrament there is, where the Bread and Wine must be blessed by us, saith *S. Paul, 1 Cor. 10. 16.* before

fore it be the *Communion of the body and blood of Christ to us*. And that the Church does not think any Consecration of Water necessary, appears in her office of PRIVATE BAPT. where, haste admitting no delays, no such prayer or blessing is used.

Then follows a Prayer for Gods merciful acceptance of the Infant that is brought; that, as he is to receive the Sacrament, so he may receive all the benefits of it. And lest any should doubt whether CHRIST will accept an Infant to Baptism, and the effects of it, holy Church propounds to us the 10 chap. of *S. Mark*, out of which she concludes CHRIST S love and good will to children in general; for he commanded them to be brought to him; he rebuked those that would have kept them from him, he embraced them in his arms, and blessed them; which are all plain arguments that he will receive them when they are brought to him: Yea, and that he will so far embrace them as to receive them to eternal life, if they be brought to him, is plain by his own words in that Gospel;

spel; Suffer little childzen to come unto me, for so such, and therefore to themselves (for *Quod in uno similiū valet, valebit in altero*, what belongs to others because they are such as children are, must needs belong to the children) *belongeth the kingdom of God*. Since then they be capable of the kingdom of heaven, and there is no ordinary way for them to the kingdom of heaven, but by a new and second birth of Water and the Holy Ghost, that is, Baptism; Doubt ye not, but that He who exprest so much love to them as is mentioned in the Gospel, will favourably receive the present infant to baptism, and graciously accept our charitable work in bringing it to him. Thus holy Church concludes out of Scripture according to the practise and doctrine of the Catholick Church.

CYPRIAN. tells us that no Infant is to be hindred from baptism, *Ep. 59*. This was the sentence of that Council: *Anno Dom. 246*. and this was no new decree, but *fides Ecclesia firmissima*, the most established faith of the Church, *AUG. ep. 28. ad Hieron.*

Hac

Hac sententia olim in Ecclesiâ Catholiciâ summâ autoritate fundata est. This definition was long before S. Cyprian settled in the Catholick Church by the highest authority. *ALLG. de verb. Apost. Ser. 14.* Let no man whisper to you any strange doctrines. This the Church alwayes had, alwayes held; this she received from our forefathers, and this she holds constantly to the end. And, *Quicumq; parvulos recentes ab uteris matrum, baptizandos negat, Anathema sit,* saith the COUNC. of *Milevis*, c. 2. being the CXth in the *African Code*. That Council pronounced *Anathema* to any that shall deny the baptisme of Infants. And that Counc. is confirmed by the fourth and sixt GENERAL COUNCILS.

Next followes a *Thanksgiving* for our Baptisme, which we are put in minde of by this occasion, with an excellent prayer for our selves, and the Infants before us, that we may walk worthy of baptism, and they be accepted to it graciously.

Then

Then shall the Priest demand of the Godfathers, &c. these questions. **Doest thou forsake? &c.** This form of interrogating the Godfathers in the name of the childe, is very ancient and reasonable.

For the antiquity of it, see S. Chrys. in *Psal.* 14. *Adducit quisquam infantem ubera sugentem, ut baptizetur, & statim sacerdos exigit ab infirmâ atate, pacta, conventa, assensiones & minoris atate fidejussorem accipit susceptorem, & interrogat an renunciat Satana.* The sucking Infant is brought to baptism. The Priest exacts of that Infant covenants, contracts, and agreements: and accepting of the Godfather in the Infants stead he asks, whether he does forsake the Devil, &c.] *Cyprian ep. 7.* we renounc'd the World when we were baptized: and their form of abrenunciation was much like ours, as you may see. *Cyrl. Cat. myst. 1. Salvian. l. 6. Aug. ep. 23.*

We have seen that it was *Ancient*, and that it is *Reasonable* we shall perceive, if we consider, that in baptism

we

we are making or concluding a *Covenant*, the new *Covenant* of the *Gospel*; in which *Covenant* Gods part is promises, precious promises, as *S. Peter* calls them, 2 *S. Pet.* 1. 4. for performance of which he hath given his word; and therefore good reason it is, that we also should give our word, and promise for performance of conditions on our parts, *viz.* to renounce the Devil and the World, and swear fidelity to *our LORD*. In all other *Covenants* and *Contracts* it is thought reasonable, that the several parties should mutually engage for performance of conditions, and that at the making and concluding of the *Contract*.

And why should not that which is thought reasonable in all other *Contracts*, be thought reasonable in this? As thus to give our faith and word for performance of conditions is reasonable; so, if it be done with grave solemnity, and in publick, it is so much the better, and more obliging: For grave solemnities make a deep impression upon the apprehension: (whence it is, that a corporal oath vested with the

with the religious solemnity of laying on the hand upon, and, kissing the holy Gospels, is more dreaded, then a naked and sudden oath) and promises made in publick binde more, because of the shame of falsifying, where so many eyes look on : which very shame of being noted to be false, oft-times is a greater bridle to sin, then the fear of punishment, as the World knowes.

And this use the ancient Fathers made of it, to shame grosse offenders by remembring them of their solemn promise made in Baptism to renounce the Devil, and give up themselves to God. Children, who by reason of their tender age, cannot perform this solemnity, are appointed by the Church, *Susceptores*, Godfathers, who shall in the name of the childe do it for them. As, by the wisest lawes of the World, Guardians may contract for their Minors or Pupils to their benefit; and what the Guardians in such cases undertake, the Minors or Pupils are bound, when they are able, to perform. For the law looks upon them, not the Guardians,

dians, as obliged. So did the Church always account, that these promises which were made by the God-fathers in the name of the childe, did binde the childe, as if in person himself had made it. And when the Ancients did upbraid any offenders with the breach of their promise made in baptism; none of those that were baptized in their infancy, were so desperate, as to answer scornfully, it was not I, but my God-fathers that promised; and if any should so have answered, he would have been loudly laught at for that his empty criticism.

Though this promise of *Abrenunciation* made in baptism be ancient and reasonable; yet is it not *absolutely necessary* to baptism, but when danger requires haste, it may be omitted, as the Church teaches in *Private Baptism*: yet if the childe lives, it is to be brought to Church, and this solemnity to be performed after baptism. Rubr. at private bapt.

Then

Then follow certain short prayers. O merciful God, &c. which I conceive to be the same in substance with the ancient Exorcismes, which were certain prayers taken out of holy Scripture, *Cyrl. Cat. 1.* and compos'd by the Church, *CONC. CARTH. 4. c. 7.* for the dispossessing of the person to be baptized; who being born in sin is under the Devils tyranny, from which the Church by her prayers, endeavours to free him. And so available they were, that oftentimes those that were corporally possessed; were freed by them, *Cypr. ep. 77.* And thereupon *Cyrl. Nazianz. Gennadius*, and others, earnestly perswade not to despise the Churches Exorcisms. That it was ancient to use these Exorcisms before baptism, *Nazianz. in lavacrum, S. Cypr. ep. 77.* and *Gennadius* witnesse, who sayes, that it was observed *Uniformiter in universo mundo*, uniformly throughout the World.

Next follows the Commemoration of Christs institution of Baptism, and his Commission to his Disciples to baptise. Thus the Priest reads his Commis-

mission, and then acts accordingly: and because no man is sufficient for these things, 2 Cor. 2.16. therefore he prays for Gods assistance and acceptance of his ministration.

Then the Priest asks the childe name. As under the Law at Circumcision the name was given, so now at Baptism, because then we renounce our former Lord and Tyrant, and give up our names to God as his servants.

Then the Minister Baptizes the childe dipping or sprinkling it, &c. either of which is sufficient, *Gennad. dog. 74.* For it is not in this spirituall washing, as it is in the bodily, where, if the bath be not large enough to receive the whole body, some part may be fowl when the rest are cleansed. The soul is cleansed after another manner, *Totum credentibus conferunt divina compendia*, a little water can cleanse the beleever, as well as a whole River, *CYPR. ep. 77.*

The old fashion was to dip or sprinkle the person thrice, to signifie the mystery of the TRINITY, and the *Apostles Can 50.* deposes him that does other-

does otherwise. The Church so appointed then because of some Hereticks that denied the Trinity : upon the same ground afterwards it was appointed to do it but once (signifying the unity of substance in the Trinity) lest we should seem to agree with the Hereticks that did it thrice. *Toletan.*
4. c. 5.

This baptizing is to be at the FONT. What the Font is, every body knows, but not why it is so call'd. The rites of baptism in the first times were perform'd in *Fountains* and *Rivers*, both because their converts were many, and because those ages were unprovided of other *Baptisteries* : we have no other remainder of this rite but the name. For hence it is that we call our *Baptisteries* *Fonds* ; which when Religion found peace, were built and consecrated for the more reverence and respect of the Sacrament. These were set at first some distance from the Church, *Cyrl* cat. mys. 1. after, in the Church Porch, and that significantly, because Baptism is the entrance into the Church mystical, as the Porch to the

the Temple. At the last, they got into the Church, but not into every, but the *City Church*, where the Bishop resided, hence call'd the *Mother Church*, because it gave spiritual birth by baptism; afterward they were brought into rural Churches. Wheresoever they stood, they were had in high veneration. *Anastas. ep. ad Orthodox.* complains sadly of impiety in his time, such as never was heard of in war, that men should set fire to Churches and Fonts, and after mentioning the Fonts. *Good God! Christ-killing Jews, and heathenish Atheists, have without all reverence entred and defiled the Fonts.*

After the Priest hath baptized the childe, he receives it into the congregation, by this solemnity declaring that he is by baptism made a member of the Church, *1 Cor. 12. 13. We are all baptized into one body.* And when he thus receives it, he signes it with the signe of the Crosse, as of old it was wont, *AUG. in Psal. 30.* and on the forehead, the seat of blushing and shame, that he may not hereafter blush and be ashamed of the disgrac'd crosse

crosse of Christ, *Cypr.* ep. 56. By this badge, is the childe dedicated to his service, whose benefits bestowed upon him in baptism, the name of the crosse, in holy Scripture does represent. Who-soever desires to be fully satisfied concerning the use of the crosse in baptism, let him read the 30 *Can.* of our Church, Anno 1603.

After thanksgiving for Gods gracious admitting the childe to baptism, and a most divine Prayer, that he may lead his life according to that beginning. This Office ends with a grave and pious exhortation to the Gods, to remember their duty towards the Infants; the like to which you may read S. *Aug.* de Temp. Ser. 116.

OF PRIVATE BAPTISM.

THough holy Church prescribes the Font for the place, and *Sundayes* and *Holydayes* for the usual times of baptism; that she may conform as much as conveniently may be to the

usages of Primitive Antiquity, (which is her aim in all her services) and for other reasons mentioned *Rubr. 1.* before Baptism. Yet in case of necessity she permits and provides that a childe may be baptized in any decent place at any time : in such cases requiring the performance onely of *Essentials*, not of *Solemnities* of baptism : according to the practise of the Apostles who baptized at any time as occasion required, and in Fountains and Rivers : and according to the use of succeeding Ages, *CONC. MATIS-CON. 2. c. 3. Dist. de Consec. 4. c. 16. 17. Elibert. Com. c. 38. anno 313.* He that is baptized himself, may in a case of necessity baptize, if there be no Church neer. Nor can I see what can be reasonably objected against this tender and motherly love of the Church to her children, who chooseth rather to omit solemnities, then hazard souls : Which indulgence of hers cannot be interpreted any irreverence or contempt of that venerable Sacrament, but a yeilding to just necessity (which defends what it constraines) and to
 Gods

Gods own rule, *I will have mercy and not sacrifice,* S. Matth. 12.7.

If it be objected that this may be an occasion of mischief, that the form of baptism may be vitiated and corrupted in private, by heretical Ministers, and so the childe rob'd of the benefits of baptism; it is answered, that this is possible, but were it not great folly to prevent a possible danger, by a certain? to deny all infants in such cases baptism, lest some few should be abus'd by the malice of the Priest? Which possible, but scarce probable mischief, the Church hath taken all possible care to prevent. For if the childe lives, it is to be brought to the Church, 1. *Rubr. in private baptism,* and there the Priest is to demand [by whom the childe was baptized, and with what matter and words:] and if he perceives plainly that it was well baptized for the substance, then shall he adde the usual solemnities at publick baptism, that so the childe may want nothing, no not of the decent pomp: but if he cannot by such questioning be assured that it was truly baptized

for essentials, then shall he baptize it thus, [*If thou be not already baptized, I baptize thee*] as it was ordered, *Carthag. 5. c. 6. Anno Dom. 438.*

Of CONFIRMATION.

IT is ordered Rubr. 1. at Confirm. *That none shal be confirm'd till they come to the use of reason, and can say their Catechism, for these reasons.*

1. Because then they may with their own mouth ratifie and confirm the promise made for them by their God-fathers.

2. Because they then begin to be in danger of temptation, against which they receive strength in confirmation.

3. Because this is agreeable with the usage in times past; by *times* past, we must not understand the first times, (for then confirmation was administered presently after baptism,) but later times; in which the first order hath been of a long time antiquated for these reasons given; and this order, which

which our Church observes, generally received throughout Christendom.

Lest any man should think it any detriment to the childe to stay till such yeers, holy Church assures us out of holy Scripture, that children baptized, till they come to yeers to be tempted, have no need of confirmation, having all things necessary for their, that is, childrens salvation, and be undoubtedly saved. The same sayes Antiquity, S. Aug. Fer. 2. post Dom. Palmar. You are coming to the holy Font, ye shall be washt in baptism, ye shall be renewed by the saving laver of regeneration; ascending from that laver, ye shall be without all sin: if so, then safe; for blessed is the man whose iniquities are forgiven, Psa. 32. 1. S. Chrys. Hom. 11. in ep. ad Rom. c. 6. *Quemadmodum corpus Christi sepultum in terrâ fructum tulit, universi orbis salutem, ita & nostrum sepultum in baptismo, fructum tulit, justitiam, sanctificationem, ad probationem, infinita bona, feret autem & resurrectionis postea donum.* " The body
" of Christ buried in the earth, brought
" forth fruit, namely, the salvation of

“the whole World, so our body bur-
 “ried in baptism hath brought forth
 “fruit, righteousness, sanctification,
 “adoption, infinite good things,
 “and shall afterwards have the gift
 “of the Resurrection. It were too
 long to cite particulars, take the
 COUNC. of MILEVIS for all. Can.
 2. *Ideo parvuli qui nihil peccatorum in*
semetipsis committere potuerunt, in pec-
catorum remissionem veraciter baptizan-
tur, ut in eis regeneratione mandetur,
quod generatione contraxerunt. “There-
 “fore Infants, who could not sin ac-
 “tually, are truly baptized for the
 “remission sins, that that which they
 “have contracted by their birth might
 “be cleansed by their second birth.
 And the Council pronounces Anathe-
 ma to them that deny it. But more
 then all this is the expresse words of
 Scripture, Gal. 3. 26. where S. PAUL
 proves that they were the children of
 God, for, or because they were bapti-
 zed; If they be children, then are they
 heirs of God, Rom. 8. 27. 1 S. Pet. 3. 21.
 Baptism saves us. Again, Gal. 3. 27.
 As many of you as have been baptized
 into

into Christ, have put on Christ, and that surely is enough for salvation. By all this, we see the effect of Baptism is salvation: Now if children be capable of baptism, as hath been proved, then sith they no way hinder or resist this grace, it necessarily follows that they are partakers of the blessed effects of baptisme, and so are undoubtedly saved.

The children that are to be confirmed are to be brought to the Bishop by one that shall be their Godfather, who may witnesse their confirmation. The Godfather may be the same that was at baptism, but in most places, the custome is to have another. *De Conf. Dist. 4. c. 100.*

And the Bishop shall confirm them. *Rubr. before Confirmation.* So was it of old. *S. Aug. de Trinit. l. 15. c. 20.* *Chrys. hom. 18. in Act.* speaking of Philip, when he had baptized, *He did not give the holy Ghost to the baptized, for he had no power, for this was the gift of the Apostles alone.* Before him *Cyprian ep. 73.* Those that were baptized by Philip the Deacon, were not baptized again, but that which was wanting

was supplied by Peter and John, by whose prayers and imposition of hands the holy Ghost was call'd upon, and poured upon them. Which very thing is done amongst us now, they that are baptized, are offered up to the Bishops of the Church, that by our prayer and imposition of hands they may receive the holy Ghost. Before him Urban Anno Dom. 222. tells us, that Bishops only did confirm. And S. Hieron. dial. adv. Lucifer. sayes it was, *Totius orbis consensio in hanc partem*, the general acknowledgement of the whole Christian World.

The Officer begins on this wise. Our help standeth in the Name of the Lord. Of such short ejaculations in general hath been said in the Morning Prayer; concerning these in particular, that they are fitted to the Office, will appear to them that consider, that Confirmation is appointed for the strengthening of us against all our ghostly enemies; which though they be many and great, yet is there no reason to despair of obtaining strength enough to resist them, for *Our help stands in the Name of the Lord, who*
hath

hath made heaven and earth : who is therefore able enough and willing also to help them that call upon his Name, Blessed therefore be the Name of the Lord henceforth and for ever.

After these *Verseles* follows a Prayer, that God would strengthen the baptized with the holy Ghost the Comforter, who had in their baptism received him as a Sanctifier. These two wayes, to omit others, we are taught in holy Scripture, that the holy Ghost may be received; as a sanctifier and cleanser in holy baptism, *Tit. 3. 5. He saved us by the washing of regeneration and renewing of the holy Ghost :* and after baptism we may receive him again as a Comforter and strengthener. The Apostles, who received him the first way in baptism, are promised to receive him the Second; *S. Iohn 16. 7. Acts 1. 8. which was performed Acts 2. 4. They were filled with the Holy Ghost.*

Then shall the Bishop lay his hands upon them severally. By this signe certifying them of Gods goodnesse towards them, and consigning it upon
G 5
them.

them. This is the most ancient and Apostolical Rite of Confirmation, *Acts* 8. 17. and by this name it is known, *Heb.* 6. 2. *The doctrine of Baptisms and laying on of hands.*

After a most excellent prayer for their continuance in Gods love, and obedience to him, the Bishop departs them with a Blessing. Of such blessings hath been said already.

This holy Rite hath been too little understood by the many, and therefore too lightly esteem'd and value'd: for the remedy whereof, it may not be amisse to shew the benefit of it in these conclusions following.

1. The Holy Ghost was given to persons baptized, by the Apostles prayers and laying on of hands, *Acts* 8. 14, 15, 16. *Acts* 19. 6.

2. This gift of the Holy Ghost so given, was not onely, nor principally, the gift of miracles or speaking with tongues. For, first, Confirmation is reckoned by *S. Paul* amongst Fundamentals, *Heb.* 6. 1, 2. which were necessary to all ages of the Church; but

but the gift of miracles was not such, for that lasted but a while, as experience hath taught us. Again, confirmation was administred to all baptized persons, *Acts* 8.15. 19.6. but all baptized persons were not to have the gift of miracles, *1 Cor.* 12.8,9. *To one is given by the spirit the word of wisdom, to another the working of miracles?* And again, 29 verse, *Are all workers of miracles?* It is true that in the Apostles times, the inward grace of confirmation was attended with miracles, but it will not thence follow that miracles were the principal intended gift in confirmation, no more then that the visible opening of heaven is the proper effect of baptism, because at our Saviours baptism, the heavens were so opened, *S. Matth.* 3. or that the proper effect of preaching is to work miracles, because that at the Apostles preaching miracles were wrought, *Acts* 10. 44. In those first times, the Holy Ghost fell upon believers and they spake with tongues. *Signa erant temporis opportuna, [Those signs were seasonable to those times:]*
does

does any man now expect that those, that receive the Holy Ghost by our prayers & imposition of hands, should speak with tongues? And if they do not speak with tongues, is any man of so perverse a heart, as to say, that they have not received the H. Ghost? *S. Aug. in ep. S. Joh. tractat. 6. In the beginning of spiritual and marvelous dispensations, outward signes appeared to confirm the new preached faith; but now that the faith is sufficiently confirm'd, although such miracles be not wrought, yet we receive those inward graces and vertues, which were signified and demonstrated by those signes: Chrys. in S. Mat. Hom. 13.*

3. The proper and principal effect of confirmation was, and is, Ghostly strength and power to resist temptations, as our Church teaches *Rubr. 1.* before the *Catechism*: That the baptized, when they come to years and the use of reason, may have, not their baptisms confirmed, (which needs no confirmation to perfect it,) but themselves and their souls, by some new vertue and power, or by an addition and increase

crease of former graces, by which they may be enabled against those temptations that shall assault them, whence it is call'd Confirmation. *Regeneramur ad vitam per baptismum, in hoc confirmamur ad pugnam.* [By baptism we are regenerated to life, in confirmation we are strengthened to fight, against our enemies : *Melchiad. ep. ad Epis. Hisp.* about the yeer 311] In Confirmation the Holy Ghost is given for strength, as he was given to the Apostles at Pentecost, that Christians may boldly confesse the Name of Christ. *Co. c. Flor. Tertul. de bapt. Cypr. ep. 2. ad Donat.* For our fuller perswasion of this, it will be necessary to consider that our Lord Christ promised to his Apostles after they had been baptized, that *When he went away, he would send them the holy Ghost to be their Comforter or strengthener, S. Iohn 16. 7.* to make them able to bear witness of Christ, notwithstanding all the threats and terrors of men, *S. Iohn 15. 27. 16. 1, 2, 3.* And *Acts 1. 5.* he promises them that *Not many dayes hence, they should receive the holy Ghost, or the power*
of

of the Holy Ghost, whereby they (that forsook him formerly and fled) should be henceforth emboldned and encouraged to bear witness to him all the World over, ver. 8. This promise was performed at Pentecost, *Acts 2. 4.* *They were filled with the holy Ghost, and began to speak, and to bear witness of Christ with courage, verse 36.* This very promise made to the Apostles formerly, and perform'd at Pentecost, belongs to every one of us that are baptized, *Acts 2. 38.* *Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost: For this promise of the holy Ghost fulfilled on us, verse 33. is unto you and to your children, and to all that are afar off.* And what S. Peter here promises them, was fulfilled by him and the other Apostles; for by their prayer and imposition of hands, they received; after baptism, the holy Ghost, not onely enabling them to speak miraculously, but also strengthening & comforting them inwardly as he did the Apostles. For the same that was promised to the Apostles,

postles belong'd to them and their children, and was given by imposition of hands. Now that which was promised to the Apostles was principally, ghostly strength and comfort, on which that gift of miracles was an attendant, as we have seen: this then is the principal effect of confirmation; the gift of the holy Ghost by way of eminence, *Acts* 2.38. Hence this phrase, *Full of the holy Ghost*, is interpreted by Scripture to be the same in effect with this, *Full of ghostly courage and strength. Act* 4.8.31. *They were all filled with the holy Ghost, and spake with boldnesse the word of the Lord, Acts* 7.55. and *Acts* 6.5. *Stephen full of faith and the holy Ghost*, that is, full of faith and power, verse 8.

4. This Office of Confirmation, as well as that of Baptism, is to continue in the Church as long as that shall be Militant here on Earth. For *S. Paul Heb.* 6. 1, 2. joyns them together, calling them *Fundamentals*; and a Fundamental in one age is so in another. Besides we have seen that Confirmation was the means used by the Apostles, (and doubtlesse not without their Lords
dire-

direction and guidance of his spirit,) for conveighing the holy Ghost the Comforter into persons baptized: and since that all ages have as much need of that ghostly strength as the age of the Apostles had, and that the promise of it belongs to us all, as well as to them, as formerly hath been proved; and since that we finde no other meanes appointed instead of Confirmation, for the conveighing of the gift of the holy Ghost, then given by Confirmation; it remains, that we conclude, that Confirmation is still to continue. And so the Church Catholick hath taught us both by her doctrine and practise: as may be seen by the quotations cited above.

5. That Bishops, who succeed the Apostles, are to be the Ministers of this holy Rite, hath been shown above.

Of MATRIMONY.

First holy Church instructs us in the Ends of Matrimony, which are three.
1. The procreation of children. 2. A remedy against sin. 3. A mutual help to each other.

Then the Priest requires the parties to be married, by the terrour of the dreadful judgement day, to declare, if they know any impediment, why they may not be lawfully married? which is as much care and caution as can be used by those that are not able to discern the secrets of the heart.

Then follows the Contract in the future tense, whereby these persons mutually promise to the Priest, Gods Minister, before the Congregation, to enter into that holy state of Wedlock,

lock, and strictly to keep those sacred laws of marriage which Almighty God hath ordained. This is that, as I conceive, which S. *August. de Gen. at lit. l. 11. c. 4.* calls *Votorum solennitatem*, [*the solemnity of vows and promises,*] which was in his time and formerly an usual ceremony of marriage: And of very good use is this solemnity; for by this have the persons bound themselves to their duty, by all the obligations that a sacred solemn vow or promise can lay upon the soul.

Then the Priest asks, [*Who gives this woman to be married to this man?*] This was the old custom, that the Bride should be given by the Father or friend, *Aug. de Gen. ad lit. 11. c. 41.* to which S. *Paul* may be thought to allude, *2 Cor. 11. 2.* *I have espoused you to one husband, that I might present you as a chaste virgin to Christ.* And *Psal. 45. 13.* *The Queen the Spouse, shall be brought to the King.* The reason of this, saith, Learned *Hooker l. 5. Eccl. Polit. Sect. 73.* was, *That in ancient times all women which had not Husbands or Fathers to govern them, had their Tutors, without whose*
authority

authority, there was no act, which they did, warrantable; and for this cause they were in marriage delivered unto their husbands by others. Which custome retained, hath still this use, that it puts women in minde of a duty, whereto the very imbecility of their sex doth binde them, namely, to be alwayes directed and guided by others. Whether this were the very cause of this custom I will not determine, nor what else was: but whatsoever was the first cause of it this is certain, that it is a decent custome. For it cannot be thought fit, that a woman, whose chiefest ornament is modesty and shamefastnesse, should offer her self before the Congregation to marriage to any person, but should rather be led by the hand of another, and given by him.

After the marriage it self, [The man puts a ring upon the womans finger.] The ring hath been alwayes used as an especial pledge of faith and fidelity. Nothing more fit to serve as a token of our purposed endlesse continuance in that which we never ought to revoke; and therefore fitly used in marriage, which is a contract not to be dissolved but by death:

death. *Aurum nulla norat prater uno digito, quem sponsus oppignorasset pronubo annulo.* No woman was permitted to wear gold, saving onely upon one finger, which the husband had fastened to himself with a wedding ring. This he puts upon the fourth finger of the left hand, because there is a vein that goes from thence to the heart; by which is signified that the love should be hearty: say some *Rituals*.

Then follows [*With my body I thee worship, &c.*] “For the better understanding of this phrase, we must know that *anciently* there were two sorts of wives; One whereof was called the primary or lawful wife; the other was called the half-wife or Concubine. The difference betwixt these two, was onely in the differing purpose of the man, betaking himself to the one or the other: If his purpose was onely fellowship, there grew to the woman by this means no worship at all, but rather the contrary. In professing that his intent was to adde by his person, honour and worship unto hers, he
“took

“took her plainly and clearly to be
 “his Wife, not his Concubine. This
 “is it which the *Civil Law* doth mean,
 “when it makes a Wife to differ from
 “a Concubine in dignity. The wor-
 “ship that grew unto her, being ta-
 “ken with declaration of this intent,
 “was, that her children became by
 “this means free and legitimate, heirs
 “to their father: *Gen. 25.5,6.* her self
 “was made a mother over his family:
 “Lastly, she received such advance-
 “ment of state, as things annexed to
 “his person might augment her with.
 “Yea, a right of participation was
 “thereby given her both in him, and
 “even in all things which were his; and
 “therefore he sayes not onely [with
 “my body I thee worship,] but also,
 “[with all my worldly goods I thee en-
 “dow. The former branch having
 “granted the principal, the later
 “granteth that which is annexed there-
 “to. *Hooker Eccl. Pol. l. 5. Sect. 73.*

The *Jewes* anciently used the same
 phrase, [*Godwin Jew. Customs.*] Be un-
 to me a wife, and I according to the
 word of God, will worship, honour, and
 main-

maintain thee, according to the manner of husbands amongst the Jews, who worship, honour, and maintain their wives. And that no man quarrel at this harmlesse phrase, let him take notice, that to worship here signifies, to make worshipful or honourable, as you may see, 1 Sam. 2. 30. For where our last Translation reads it, *Him that honours me I will honour*; in the old Translation, which our Common Prayer book uses, it is, *Him that worships me, I will worship*; that is, I will make worshipful, for that way onely can God be said to worship man.

After the Priest hath prayed for grace and Gods assistance, for the married persons, to enable them to keep their solemn vow and contract; then does he, as it were seal that bond and contract, by which they have mutually tied themselves, with Gods seal, viz. *Those whom God hath joyned together, let no man put asunder.*

The persons having consented together in wedlock, and witnessed the same before God and the Church, and plighted their troth each to other, and declared the same

by

by giving and taking of a ring, and joyn-
ing of hands; and the Priest having seal-
ed and ratified all, as it were with
Gods seal, which no man must break,
he pronounces them man and wife, in the
Name of the Father, Son, & holy Ghost.
Which Proclamation, or pronouncing
of the married persons to be man and
wife, thus in the Church by the Priest,
was one of those laws and rites of mar-
riage, which the Church received of
the Apostles. *Enar. ep. ad Epis. Aph-
ric. anno 110.*

Then the Priest blesses them solemnly
according to the old rules, *Conc. Carth.*
4. c. 13. Of the efficacy of which bles-
sings hath been said formerly.

After this follows the 128 *Psalme*,
which was the *Epithalamium* or marri-
age-song used by the Jews at Nuptials,
sayes *Mascul. in loc.*

Then pious and devout prayers for
the married persons, & lastly the COM-
MUNION. Such religious solemnities
as these, or some of these, were used
by the Jews at marriages: For, their
rites and ceremonies of their marriage
were publicly performed with bles-
sings

sings and thanksgivings; whence the house was called the *House of praise*, and their marriage song *Hillulim*, praises; the Bridegrooms intimate friends sung the marriage song. Who are call'd *children of the bridechamber*, S. *Mat.* 9.15. [*Godwin of Jews mar.*] The Primitive Christians had all these which we have. The persons to be married were contracted by the Priest, the marriage was solemnly pronounc'd in the Church, the married couple were blessed by the Priest, prayers and thanksgivings were used, and the holy Communion administred to them. And these religious Rites, the Church received from the Apostles, sayes *Enarrist.* Ep. ad Epif. Aphr. And doubtless highly Christian and useful these solemnities are: For first, they beget and nourish in the mindes of men, a reverend esteem of this holy mystery, *Ephes.* 5.32. and draws them to a greater conscience of wedlock, and to esteem the bond thereof, a thing which cannot without impiety be dissolved. Then, are they great helps to the performance of those duties which God Almighty

Almighty hath required in married persons ; which are so many, and those so weighty , that whosoever duly considers them , and makes a conscience of performing them, must think it needful to make use of all those means of grace, which God Almighty hath appointed. For if we duly consider the great love and charity that this holy state requires, even to the laying down of life , *Husbands love your wives, even as Christ loved the Church, and gave himself for it, Ephes. 5. 25.* Or the weighty charge of the education of children, which if well perform'd procures a blessing, and an advantage to salvation, *1 Tim. 2. 15.* *She shall be saved in childbearing, if they continue in faith and charity, &c.* So if it be carelessly perform'd, it procures a most heavy curse, *1 Sam. 2. 29 31. &c.* Or lastly, the chastity and holinesse necessary to that state of marriage, hightned now up to the representation of the mystical union of Christ with his Church, *Ephes. 5. 32.* *This is a great mystery, but I speak concerning Christ and the Church ; to which holy conjunction, our marriage and all our works and affections in*

the same, should correspond and be conformable. I say, if we consider all these duly, can we think we may spare any of those divine helps to performance. Whether they be vows and holy promises to binde us, or our Fathers, and Mothers, Gods and the Churches blessings, or holy prayers for Gods assistance; or lastly, the holy Communion that great strengthner of the soul? If mens vices & licentiousnesse hath made this holy service seem unseasonable at this time, reason would that they should labour to reform their lives, & study to be capable of this holy service, and not that the Church should take off her command for the receiving of the holy Communion for their unspeakable good. For would men observe Gods & the Churches commands, and enter into this holy state, not like beasts or heathens at the best, but like Christians with these religious solemnities, the happinesse would be greater then can easily be exprest. I know not which way I should be able to shew the happinesse of that wedlock, the knot wherof the Church doth fasten, and the Sacrament of the Church confirm, saith Ter-
tul. l. 2. ad Uxor.

Visita-

VISITATION OF THE
SICK.

THE Priest entring into the sick mans house, shall say, Peace be to this house: so our LORD commanded, *S. Luke 10. 5. And if the Son of peace be there, his peace shall rest upon it.*

Then kneeling down, he prayes those prayers and ejaculations following, which whosoever reads and considers impartially, shall finde them to be both very pious and suitable to the occasion.

Then shall the Priest exhort the sick person after this manner. The prayers are all prescribed, but the exhortation is left arbitrary to the discretion of the Priest, who, can hardly be thought to make a better.

Then shall the Priest examine the sick person concerning his Faith] whether it be *Christian*. And this is very necessary, for if that be wrong, all is wrong.

Christian Religion consists in these two, a right Faith and a righteous life ; and as a right Faith without a righteous Life , will not save , so neither will a righteous Life , without a right belief. He that hath said, *Do this and live*, hath said , *Beleeve and live* : and how then can we think him safe, that lives indeed justly, but blasphemous impiously ? *Cyril. Cat. 4.* This then is a principal Interrogatory or question to be put to the sick person, whether he beleeves as a Christian ought to do : And this he does by rehearsing to him the CREED. And there can be no better rule to try it by. For whatsoever was prefigured in the Patriarchs, or taught in the Scriptures, or foretold by the Prophets, concerning God the Father, Son, and holy Ghost, is all briefly contain'd in the Apostles Creed. *S. Aug. Ser. de Temp. 137.* *This Creed, tis the touchstone to try true faith from false, the rule of faith, contrary to which no man may teach or beleeve, Ruffin. in Symb. Tertul. de præscrip. This the Catholick Church received from the Apostles. Holding this rule, we shall be able to convince all Hereticks*

what-

whatsoever, that they be departed from the truth, Irenaus, l. 1. c. 3. & 19.

In the next place holy Church directs the Priest to *examine* the sick person concerning his life and conversation; especially concerning these two particulars. 1. Whether he *forgives* all the World. 2. Whether he hath *satisfied* all injuries done to others: without which the medicine of repentance, w^{ch} is necessary to the sick persons salvation, will not profit him. For the first, our Saviour tells S. *Matth.* 6. 14. That *unlesse we forgive others, neither our persons nor our prayers will be accepted: God will not forgive us.* And for the second, *Non remittetur peccatum nisi restituatur ablatum*, Repentance without restitution and reparation of injuries cannot be true and serious; or if it can, it cannot profit, *Aug. ep. 5.* For if he that is injured by another cannot be forgiven of God, *unlesse he forgives him that injured him; how can he that injures others, and does not make him restitution, hope for pardon?* Chrysost. Hom. 15. in S. *Matth.* The Priest therefore is to advise him, that whereinsoever he hath

injured any, he should make satisfaction to the uttermost of his power. By the uttermost of his power, is not meant, that he must give to the injured persons, all his estate, nor that he must restore four-fold, for injuries done, (which was required in some cases under *Moses Law*, by way of punishment, rather than of satisfaction) but that he be careful to the uttermost of his power, that the person injured be so far repair'd, that he be no loser by him; which is all, that by the law of justice, which commands to give every man their due, is required, *Ezek. 33.14,15. When I say to the wicked, he shall surely die, if he turn from his sin, if he restore the pledge, give again that he hath robbed, it is not, if he restore four-fold, but if he restore that which he hath robbed, he shall surely live.*

Then the Priest is to admonish the sick person to settle his estate, for the discharging of his own conscience, and quietnesse of his Executors. But holy Church exhorts men to do this work in their health, that when they are sick, they may not be troubled about the World,

world, but may bestow their whole time and care, as it is fit, about settling and securing their future estate. And were men possessed with that fear and trembling, that *S. Paul* speaks of, *Phil. 2. 12.* they would be careful to gain all the time that might be then, to work out their salvation.

The Minister may not forget to move the sick person, and that most earnestly, to liberality towards the poor. This is to have mercy upon our own souls, sayes *S. Aug.* or *Christum scribere heredem*, [*to make Christ our heir.*] For when the poor receives from us, *Balsam. in Nemo-*
can tit. 2. c. 2. Christ stands by and reaches out his hand to receive with them. In as much as ye have done it to one of these little ones, ye have done it to me, *S. Matth. 25. 40.* As it is alwayes necessary to be put in minde of this duty, so especially, at this time of sicknesse. For then we are failing, and therefore most necessary is it then, to make friends of the unrighteous mammon, that, when we fail, they may receive us into everlasting habitations, *S. Luke 16. 9.* Then we are going to give up our ac-

count to God, and therefore then most necessary is it to do the best we can to procure a gracious Absolution at the day of judgement. Now nothing seems more powerful with God to procure that, then liberality to the poor. *Come ye blessed, for I was hungry, and ye gave me meat, S. Mat. 25. 34. 35.*

Here shall the sick person make a special Confession, if he feel his conscience troubled with any weighty matter. It would be considered, whether every deadly sin be not a weighty matter?

After which Confession the Priest shall absolve him. After which, follows a most excellent prayer or two, and the 71 Psalm, all very fit to a sick persons condition; as will appear without an Interpreter, to the attentive Reader.

A most excellent and pious *Benediction* of the Priest, concludes all, and so ends the Office. But the Churches care for the sick, ends not here: For, besides all this, she appoints, that if the sick person desires it, the Priest may communicate him in his private house, if there be a convenient place, where the Curate may reverently minister. [*Rybr. before priv. Com.*]

Com. of Sick,] so was the ancient decree of holy Church. Nic. Can. 13. Cod. Eccl. univer. *Generaliter omni cuilibet in exitu posito, & Eucharistia participationem petenti, Episcopus cum examinatione oblationem impertiat.* [To every man that is ready to depart out of this world, let the Bishop after examination and trial give the holy Communion, if he desires it.] For this, sayes the Council, is *antiqua & canonica lex, ut si quis vitâ excedat, ultimo & necessario viatico minime privetur.* [This is the ancient law of the Church, saies this Counc. there, concerning him that is dying, that whosoever be he, he shall not be denied the last and most necessary viaticum of his life.] This viaticum, or provision for the way, is the holy Communion, as is plain in the Canon cited; and by *Con. Arausic. c. 3.* So now there is nothing wanting on the Churches part, to the saving of the sick *Secundum definitiones Patrum*, [according to judgement of the ancient Fathers. Ibid.

We have seen the Churches care to provide all necessaries for sick persons salvation: 'Twere an happy thing to see in the people an answerable diligence in

the use of these Ghostly offices, that they would, when they are sick, send for the Priest; not verbally onely to comfort them, by rehearsing to them comfortable texts of Scripture, whether they belong to them or not, (which is not to heal the sick, but to tell them that they have no need of the spiritual Physitian, by which meanes, pretious souls perish, for whom Christ died :) but to search and examine the state of their souls, to shew them their sins, to prepare them by ghostly counsel, and exercises of penance, for absolution, and the holy Communion, whereby they might indeed finde comfort, remission of sins and the holy Ghost the Comforter. And this should be done while the sick person hath strength and ability to attend, and joyn with him in these holy Services. It is good counsel that *Eccles.* gives, c. 38. 9. where we are advised, not first to send for the Physician, and when we despair of his help, and are breathing our last, then to send for the Priest, when our weaknesse hath made him uselesse. But first to *make our peace with God* by ghostly offices of the Priest, and

and then give place to the Physician. Which method our Saviour hath taught us also by his method of Cure ; who, when any came to him for bodily cures, first cured the soul of sin , before he healed the bodily infirmity : teaching us, that sin is the cause of sicknesse, and that cure first to be lookt after. And by thus doing, we may possibly save the body, without the Physician ; *S. James 5.14. Is any sick, let him send for the Elders or Priests of the Church to pray over him, and the prayer of faith shall save the sick.* But if he fails of that bodily cure by these means, yet he may be sure to obtain remission of sinnes by their means : *If he hath committed sins, they shall be forgiven him, ver. 15.* by the benefit of absolution, so the words import. For *ἀμαρτίας*, *sins*, being a feminine plural, seems not to agree with the verb *ἀφεσθῆναι*, it shall be forgiven, of the singular number, and therefore this word more properly seems to be rendered impersonally thus, *If he hath committed sins, pardon or absolution shall be given him :* and so by this means the sick person shall be sure , if not to save his

his body, yet at least to save his soul.

There was an ancient Canon, which that it might be duly practised and observed, must be the wish of all good men. It is *Can. 7. Con. Aurelian 5. ut qui pro quibuscunq; culpis in carceribus deputantur, ab Archidiacono seu à Proposito Eccles. diebus singulis requirantur, ut necessitas victorum, secundum preceptum divinum, misericorditer sublevetur*; That all prisoners, for what crime soever, shall be call'd for and visited by the Archdeacon or Bishop of the Church, every Lords day, that the necessities, bodily and ghostly, of the prisoners, according to Gods command, may be mercifully relieved. The neglect of wth duty, how dangerous it is, we may read, *S. Mat. 25. 43. Go ye cursed, for I was sick and in prison, and ye visited me not.*

B U R I A L.

THE Priest meeting the corps at the Church stile, shall go before it to the graue,

grave, saying, or singing, *I am the resurrection and the life.* This, in triumph over death, *O death where is thy sting? O grave where is thy victory?* thou mayest awhile hold the corps; but he that is the resurrection and the life, will make the dead man live again. Therefore thanks be to God, who gives this victory through *Jesus Christ our Lord.* Much after this sort did the Ancients, *Hieron. ep. 30. ad Ocean. de Fabiola. Chrys. Hom. 4. in Hebr. Quid sibi volunt ista lampades tam splendida? nonne sicut athletas mortuos comitamur? quid etiam hymni? nonne ut Deum glorificemus, quod iam coronavit discedentem, quod à laboribus liberavit, quod liberatum à timore apud se habeat?* [What mean the bright burning torches? do we not follow the dead like champions? what mean the hymns? do we not thereby glorifie God, for that he hath crowned our departed brother, that he hath freed him from labours, that he hath him with himself, freed from fear? All these are expressions of joy, whereby we do in a holy valour laugh at death, saith Chrys. there.] And this is Christian-like, where-
as if we be sad and dejected as men
with-

"without hope, mortem Christa, quā
 "mors superata est, Calumniatur; [we
 "disgrace the death of Christ, that hath
 "conquered death:] and Heathens and
 Atheists will deride us, saying, how
 can these contemn death, that cannot
 patiently behold a dead friend? take
 what you will of the Resurrection,
 when you are out of passion, it is no
 great matter, nor perswades much; but
 shew me a man in passion of grief for
 the loss of his friend, playing the Phi-
 losopher, and triumphantly singing to
 God for his happy deliverance, and
 I will beleieve the Resurrection. Of so
 good use are such triumphant hymns
 at this time: and of this sort are the three
 first.

When they come to the Grave, while
 the corps is made ready to be laid into
 the grave, the Priest shall say or sing,
 [Man that is born of a Woman, &c.]
 closing with a most devout prayer for
 grace and assistance in our last hour;
 a prayer very suitable to such a time,
 and such a spectacle before us.

Then they commit the body to the
 earth, (not as a lost and perished car-
 casse,

casle, but as having in it a seed of eternity) in sure and certain hope of the resurrection to eternall life. This is to bury it Christianly; the hope of the resurrection, being the proper hope of Christians. Such was the Christians burial of old, that it was accounted both an evident argument and presage of the resurrection; and an honour done to that body, which the holy Ghost had once made his Temple for the officers of piety. *Aug. de Civit. l. 1. c. 13.*

After follows another Triumphant Hymn. Then a Lesson out of St. *PAUL* to the same purpose; Then a Thanksgiving for that our brothers safe delivery out of misery; lastly a Prayer for his and our consummation in Glory, and joyfull Absolution at the last day. By all which prayers, praises, and holy lessons, and decent solemnities, we do glorifie God, Honour the dead, and comfort the living.

Take away these prayers, praises, and holy lessons, which were ordained to shew at Burials, the peculiar hope of the Church of the Resurrection of the dead, and in the manner of the dumbe funerals,

funerals, what one thing is there, whereby the world may perceive that we are Christians? *H O O K. l. 5. Eccl. pol. s. 75.* there being in those dumb shews nothing but what heathens and pagans do, How can any *unlearned or unbeleever* be convinced by them, that either we who are present at them do, or that he ought to beleeve any part of Christian Religion? but when the unlearned or unbeleever hears us sing triumphant songs to God for our victory over death, when he hears holy Lessons and discourses of the Resurrection, when he hears us praying for a happy and joyful Resurrection to Glory: by all these he must be convinc'd, that we do beleeve the Resurrection, which is a principal Article of Christian faith, and the same may be the means to convince him also, and make him beleeve the same, *and so fall down and worship God.* And this is according to *St Pauls* rule, *1 Cor. 14. 23, 24, 25.* who thence concludes, that all our publick religious services ought to be done, that the *unlearned or unbeleever may be convinced, and brought to worship God.*

For

For the due performance of these holy publick services, a Priest, ordained for men in things pertaining to God. *Heb. 5. 1.* is required by the Church, as it ought to be, and is as it was of old. *S. Chrys. ho. 4. in Hebr. Ambr. Ser. 90.*

It was an ancient custom, after Buriall to go to the holy COMMUNION; unless the Office were performed after noone. For then, if men were not fasting, it was done only with Prayers. *Conc. Carr. 3. 29 Can.*

Funeral doles were an ancient custom *Chrys. ho. 32. in Mat.*

Thanksgiving of women after child-birth, commonly call'd the CHURCH-ING OF WOMEN.

THe woman when she comes to give her thanks (which she may do whensoever she shall be able, *Decretal. l. 3. Tit. 4.*) shall kneel neer to the place where the holy Table stands, but in the Church of Rome, she was to kneel at the Church dore.

The Preface following. *Forasmuch &c.*

is left arbitrary to the Priest, but the prayers are all prescribed.

Then shall the Priest say the 121. Ps. *I have lifted up mine eyes unto the hills &c.* The Church appointing this Psalm at this time, does not intend to perswade us by this, that this Psalm was penn'd for such a particular occasion as this; or that the promises of Gods protection and assistance there expressed, were directly and primarily made to persons in that danger of childe-birth: but because the Psalm at the very beginning tells us, all that our help comes from God, it is thought seasonable at this time to be used, to minde the woman from whom she hath received that mercy of deliverance, and to whom she is to return the honour due for such a mercy, even to him from whom comes all our help, the Lord that made heaven and earth. And this were enough to justifie the Churches choice of this Psalm at this time, in that, part of it is so fit for this businesse in hand, though it were not penn'd upon this very occasion (for so we finde *Hzekiah* commended, for appointing of the Psalms

163 the Common Prayer.

Psalm of *David* and *Asaph*, to set forth the praises of God in the publick services: 2 *Chro.* 29. 30. although neither had *Hezekias* and the Church then, the very same occasions to use them, which *David*, and *Asaph* had; nor did every particle of those songs, so directly and properly belong to *Hezekias* and the Church then, as they did to *David* and *Asaph*. But not only the beginning of this Psalm, but even the whole body of it is fit and suitable to this service: and those promises of divine assistance therein exprest, though they were primarily and in their first intention made to the Church of the Jews: yet in their proportion they do belong to the person coming to give thanks, and to every one that shall lift up their eyes to the Hills, and trust in God. For not Israel at large, but Israel lifting up her eyes to God, and trusting in God, is the formal and true object of this promise; which therefore belongs to every such person as shall be so qualified, so depending upon God. This rule *St. Paul* hath taught us *Heb.* 13. 5. applying there the promise made particularly to
Josuah

Josuah, Chap. 1. 5. to every one of us that shal contentedly depend upon God, as *Josuah* was commanded to do in expectation of that promise. *Let your conversation be without covetousnesse; and be content with such things as ye have; For he hath said; I will not leave thee nor forsake thee: So that we may boldly say, the Lord is my helper.*

One verse of this Psalm may perhaps at the first sight seem not so well expressed, namely this, the Sun shall not burn thee by day, nor the Moon by night; for the moon does not burn but coole. But it is easily cleared, by taking notice that *to burn* is not alwayes taken in the strickt and proper sence, but usually in in a larger; whereby it is the same with, *to grieve or hurt*; as ordinary skill in language will inform us; so the meaning is, *The Sun shall not hurt thee by day, nor the Moon by night*, whose shine is held to be very hurtful.

The prayer following is clearly fitted to the occasion.

The woman that comes to giue her thanks, must offer. *Rubr.* after the Thanksgiving. Although offerings be alwayes.

alwayes acceptable to God, yet some times there are, in which the Church hath held them more necessary, as hath been shown formerly about offerings. First, when the Church is in want. Secondly, at the holy Communion. Thirdly, when we come to give thanks for some more then ordinary blessing received; Then not onely in word, but indeed also to thank God, by bringing a present to God. *Psal. 76. 10, 11.* That this is more then an ordinary blessing, a deliverance that deserves even perpetual thanks, *David* tells us, *Psal. 71. 5.* *Thou art he that took me out of my mothers womb, my praise shall be alwayes of thee.*

COMMUNION.

THIS Office the Church confesses not to be ancient, but appointed instead of an ancient Godly discipline of putting notorious sinners to open penance, which being lost with us, holy Church wishes might be restored again.

Though

Though it be not ancient, yet is it a very useful penitential service, either in publick or private, consisting of holy sentences taken out of Gods word, fit for the work of repentance; Gods holy Commandments, the glasse wherein we see our sins; Holy penitential prayers taken for the most part out of holy Scripture: so that, he which prayes this form, is sure to pray by the Spirit, both for words and matter.

Nothing in it seems to need exposition, but the AMEN, which is to be said after the Curses, which being commonly used after prayers, may perhaps here be accounted by some, a wish or prayer; and so the people be thought to curse themselves.

For the satisfying of which scrupulosity, it is enough to say, that God himself commanded these Amens to be said after these Curses. *Deut. 27.* and therefore good there may be in saying of them, but harm there can be none, if men when they say them understand them. Now that we may understand them when we use them, let us consider, that Amen is not alwayes a wish or prayer.

prayer. For, it signifies no more but verily or truly, or an assent to the truth of that to which it is added. If that to which it is added, be a prayer, then this must needs be a joyning in the prayer, and is as much as to be it; but if that to which it be added be a Creed, or any affirmative proposition, such as these curses are, then the Amen is only an affirmation, as that is, to which it is annexed. In this place therefore it is not a wishing that the Curses may fall upon our heads, but only an affirming with our own mouths *that the curse of God is indeed due* to such sins, as the Church here propounds it. The use of it is, to make us flee such vices for the future, and earnestly repent of them, if we be guilty: since, as we acknowledge the curse and vengeance of God doth deservedly follow such sins and sinners.

“ Here ends the book of Common-prayer,
 “ er, truly so called, being composed by
 “ the publick spirit, and prescribed by
 “ the publick Authority of the Church,
 “ for the publick service and worship of
 “ God, to be offered up to him, in the name
 “ & spirit of the Church, by those who are
 ordained

"ordained for men in things pertaining
 "to God, to which every person of the
 "Church, may according to St. Paul, say
 "Amen with understanding, because he
 "knows beforehand to what He is to say,
 "Amen. *ἡμεῖς ἐν τῷ αἰσῶ ἐν τῇ ἀρετῇ*
 "*ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς*
 "Come altogether to the same prayer,
 "let there be one Common-prayer, one
 "and the same minde and Spirit. Ignat.
 "ad Magnesianos.

SOLI DEO GLORIA.

I will pray with the Spirit, and I will pray with the understanding also.

Obsecrationum sacerdotalium Sacra-
 menta respiciamus, quæ ab Apostolis tra-
 dita in toto Orbe, atq; in omni Catholica
 Ecclesia uniformiter celebrantur ut le-
 gem Credendi, lex statuat supplicandi.
 GENNAD. Eccles. Dogm. 30.

FINIS.

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